The Gospel of

LUKE

A Translation From the Greek

by

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The Good News According to

LUKE

Chapter 1

Introduction

1Since many have undertaken to draw up an account of the things fully attested among us, 2as delivered to us by the original eyewitnesses who became stewards of the word,[1] 3it seemed good to me also, having meticulously traced everything again from the top, to write it down in sequence for you, O most excellent Theophilus, 4so that you may know the reliability of things you have been told.

The Birth of John the Baptizer Foretold

5It came about in the time of Herod, king of Judea, that there was a priest, Zechariah by name, of the rotation of Abijah.[2] He had a wife from the daughters of Aaron, and her name was Elizabeth. 6Both were upright in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. 7But a child they did not have, because Elizabeth was barren. And they were both advanced in age.

8And it came about, that once when his rotation was on duty and he was serving as priest before God, his lot fell 9(normal custom for the priesthood) to go into the temple of the Lord, and to burn incense.[3]

10The hour of incense came, and all the people in the assembly were praying outside. 11Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. 12Seeing it disturbed Zechariah, and fear fell over[4] him. 13But the angel said to him: "Fear not, Zechariah, for your request was heard. Your wife Elizabeth will bear you a son, and you shall call his name John. 14Joy and gladness will be with you, and many will rejoice over his birth. 15For he will be great in the eyes of the Lord. Wine and intoxicating beverages by no means shall he drink, and he will be filled with the Holy Spirit, beginning yet in his mother's womb. 16He will turn many of the children of Israel toward the Lord their God. 17And he will procede in front of Him, in the spirit and power of Elijah, such that the hearts of fathers will turn[5] toward their children,[6] and the disobedient toward the outlook of the righteous: a prepared people will be arranged for the Lord."

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[1] **1:2** Or, "as delivered to us by those who from the beginning were eyewitnesses and servants of the word." The word I translated "became" is the Greek word γίνομαι - gínomai, which usually means became, or came about, or happen. But Luke often uses γίνομαι in place of the simple word in Greek for "to be." That is why most translations translate it here as simply "were." But the reason I did not translate it that way, is that it would result in a non-Lukan use of the title "the Word" for Jesus. For you see, if we say, they were eyewitnesses and servants of the word from the beginning, that would be the only possible explanation of the idea of "being eyewitness of the word." That means they beheld Jesus as the word, in the Johannine concept of I John 1:1 and John 1. Otherwise, what would it mean? That they saw Jesus write the word down? But I do not believe that is what Luke is saying. I believe he is saying that the men who were the first eyewitness of Jesus, were given the trust of being stewards of the word, of the message. See Acts 1:21-22, which Luke also wrote. There we read how it was decided that the original eyewitnesses became official stewards of the word.

[2] **1:5** The priests were divided up into divisions that took turns in rotation, doing the priestly duties.

[3] **1:9** It is said that a priest received only once in his lifetime, if at all, the privilege to enter inside the shrine to burn incense. The Levites were divided into 48 semi-annual rotations. So a particular priest's rotation was on duty only about twice a year. Then as to the individual who would go inside to burn incense, it was the custom of the priesthood to decide whose turn it was by casting lots. Zechariah's lot fell.

[4] **1:12** See the Septuagint, Psalm 54:5.

[5] **1:17a** The Greek says John will proceed in the power of Elijah "to turn." The verb for turn, ἐπιστρέφω - epistrephw, is in the infinitive form, ἐπιστρέψαι - epistrepsai. This is an "infinitive of result," a Hebraism.

[6] **1:17b** The wording "the Fathers," in English tends to mean "all the fathers." But in this context, the number of fathers is set by verse 16, "He will turn many." Thus, there would be many fathers whose hearts will turn ἐπὶ τέκνα - epi tekna (toward children.) There is no possessive pronoun "their" here in the Greek. But if we leave it out here, in English, if someone's heart "turns toward children," that might be understood to mean, he decides he now wants to have children. This verse must be an allusion to Malachi 4:6 in the Hebrew, and not the Septuagint. In the Hebrew it is fathers, plural, and children, generic. The Septuagint says ὃς ἀποκαταστήσει καρδίαν πατρός πρὸς υἱὸν, "who will turn the heart of the father to the son." Several translations make the word πατήρ (pateer) generic here, and so translate it as "parents to their children." I can understand that. But so many people already have an understanding of this verse, based on what seems to be a reality in this world that there are more children and fathers estranged, than children from their mothers. For example, the Bible says "Who ever heard of such a thing as a mother killing her child and eating him?" Apparently, it is harder to believe that a mother would do that to her child, than a father. Note that Malachi in the Hebrew also says that He will turn the hearts of the sons to the fathers. The question is, what is

18Zechariah said to the angel, "By what will I know this?[7] For I am old, and my wife is well advanced in age."
19And in answer the angel said to him, "I am Gabriel, one who stands in the presence of God, and I have been sent to speak to you and to tell you these glad announcements. 20And behold, you will be silent and unable to speak, until the day these things take place, because you did not believe my words, which will be fulfilled in their time."
21And the people were waiting for Zechariah, and wondering about his delay in the temple. 22And when he came out, he was not able to speak to them, and they knew: a vision he had seen in the temple. He kept motioning to them, and remained mute. 23And when his days of service were completed, he went home.
24After those days, his wife Elizabeth conceived, and she hid herself for five months. 25"The way the Lord has done this for me," she said, "these are days he has looked with concern upon me, to take away my disgrace among the people."

The Birth of Jesus Foretold

26And in the sixth month, the angel Gabriel was sent out from God, to a town in Galilee named Nazareth, 27to a virgin pledged to be married to a man named Joseph, of the house of David. And the virgin's name was Mary. 28And the angel went in to her, and said, "Hail, O favored one! The Lord is with you."[8]
29But[9] she was very troubled by the utterance,[10] and wondered what sort of greeting this might be. 30Then the angel said to her, "Fear not, Mary, for you have found favor with God. 31You shall conceive in your womb, and shall bear a son, and you are to call his name Jesus. 32This man will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his father David, 33and he will reign over the house of Jacob for ever; and of his kingdom there will be no end."
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"[11]
35And in answer the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. For this reason also, the one to be born will be called holy,[12] the Son of God. 36And behold, Elizabeth your relative, even she in her old age, has conceived a son, and this is the sixth month with her, she who was called barren. 37Therefore with God, nothing[13] will be impossible."
38"Here am I, the slave girl of the Lord," Mary said. "May it be to me according to your statement." Then the angel left her.

Mary Stays With Elizabeth

39At that time Mary got up and went with speed to the hill country, to a town of Judah, 40where she entered the house of Zechariah, and greeted Elizabeth. 41And it came about that when Elizabeth heard Mary's greeting, the baby in her womb did leap, and Elizabeth was filled with the Holy Spirit. 42And she shouted out in a loud voice, saying, "Blessed are you among women, and blessed is the fruit of your womb! 43And why does it come to me, that to me the mother of my Lord should come? 44For when the sound of your greeting came into my ears, the baby in my womb did leap in exultation.[14] 45Blessed is she who believed that there will be a completion of the things announced to her from the Lord!"

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broken? Is it more fathers estranged from their children, and children angry at their fathers? Or mothers to the same extent? I think it is the former. That is why I am leaving it fathers and children, because that is more what is broken in the absence of the power of the Spirit.

[7] **1:18** Zechariah may have felt his question justified in that Abraham asked the same thing– for a sign. See Genesis 15:8. But this reflects a lack of belief in God's statements. Jesus said later, "A wicked and adulterous generation asks for a miraculous sign, but none will be given it except the sign of Jonah." (Diatess. 11:17-18; Mt 12:38-39; Lk 11:16, 20) The apostle Paul said, "For Jews require a sign, and Greeks seek after wisdom..." (I Cor. 1:22)

[8] **1:28** txt σοῦ "...you." B L W syr^{pal} cop^{sa} arm geo Origenlem Ps-Gregory-Thaumaturgus Peter-Alexandria$^{acc.\ to\ Cyril}$ Serapion Gregory-Nyssa^{vid} Epiphanius Hesychius John-Damascus; Jerome Quadvultdeus TH NA29 {A} ‖ σοῦ. εὐλογημένη σὺ ἐν γυναιξίν. "...you. Blessed are you among women." A C D E 0233 it$^{a,aur,b,d,e,f,ff^2,l,q,r^1}$ vg syr^{p,h} cop$^{bo^{mss}}$ eth slav Diatessaron Eusebius Ps-Athanasius Theodotus-Ancryra^{vid}; Tertullian Ambrose Augustine TR RP ‖ lac 𝔓^{45} 𝔓^{75} N P Q T.

[9] **1:29a** txt *omit* TH NA29 {A} ‖ ἰδοῦσα TR RP

[10] **1:29b** txt ἐπὶ τῷ λόγῳ διεταράχθη TH NA29 {\} ‖ διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ TR RP

[11] **1:34** "I am not knowing a man," with the verb for know in the continuous aspect, is a euphemism meaning, "I am not being intimate- having sex with a man, now or in the near future."

[12] **1:35** The one to be born would already have been called holy, in that it would be a firstborn male; see Exodus 13:2, 14-16.

[13] **1:37** Literally, "Because with God every saying will not be impossible," ὅτι οὐκ ἀδυνατησει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. The BDF grammar states that ῥῆμα - hrēma here is Hebraistic in use: "thing, matter, event," and that οὐκ...πᾶν is also a Semitism, resulting in the whole to mean, "nothing will be impossible with God." But I can't help but feel that Mary's response, "Let it be to me according to your hrēma," harks back to the use of hrēma by the angel, and that the angel told of Elizabeth's case as assurance that "therefore, in view of this, as for my statements to you also, not one statement will be impossible." Still, this is reminiscent of Genesis 18:14 in the Septuagint: Μὴ ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα? "Is anything too hard for the LORD?" That was when the angel of the LORD had announced to the aged Sarah that she would bear a son. There, the word ῥῆμα - hrēma is used as meaning "anything."

[14] **1:44** Leapt in ἀγαλλιάσις - agalliasis. This word is found only in Biblical and ecclesiastical literature. It refers primarily to messianic exultation. Some of the other occurrences are: later in this chapter, v. 46, where Mary rejoiced in "God my Savior," i.e., God + a form of the word Yeshua; in Psalm 44:8, exulting in God; Hebrews 1:9, the Messiah is anointed with the oil of gladness more than his peers; Acts 2:46, the church fellowshiped in Messianic exultation; and Jude 24, it is an exceeding joy found in the presence of God himself.

Mary's Song

[46]And Mary said:

"My soul does magnify the Lord,[15]
[47]and my spirit did rejoice
in God my Savior,
[48]because he looked toward
the lowly station of his servant.
So behold: all generations after now
will consider me blessed,
[49]because the Mighty One
did great things for me.
And holy will be his name,[16]
[50]and his mercy
to those who fear him,
into age after age.[17]
[51]Power he wrought with his arm.
He scattered those who were proud
in the thoughts of their heart.
[52]He pulled down rulers from
their thrones
and lifted high the humble.
[53]Hungry ones he filled up
with good things
and rich ones he sent away empty.
[54]He helped his servant Israel,
and remembered[18] about mercy
[55]'to Abraham and his seed for ever,'
as he said to our fathers."

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[15] **1:46** Mary probably had in mind Psalm 34:3, "O magnify the Lord with me, and let us exalt his name together," and "My soul shall make its boast in the Lord," Psalm 34:2. And so she says, "My soul **does** magnify the Lord." It is reminiscent also of the "Bless the Lord, O my soul...bless his holy name" of Psalm 103:1; and also of 104:1, 35, and 146:1, where in the Septuagint the Greek sentence is startlingly identical to Mary's, only that the imperative mood of the verb 'magnify' is changed to the indicative. Note: It was Semitic to use the nominative case for vocative, so Mary could still have been addressing her soul, as in the Psalms, i.e., "Magnify the Lord, O my soul." The songs of Mary and Zechariah are the most Semitic parts of Luke.

[16] **1:49** ...ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. Traditionally, this ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα is considered an example of the Hebraistic use of καί to co-ordinate words with independent clauses; so Friedrich Blass, and thus read: "The Mighty One did great things for me, wherefore his name is holy." But ἅγιον is ambiguously both masculine and neuter, and the flow seemed to group together "his name and his mercy" as that which is holy. In the Greek, ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ...τοῖς φοβουμένοις, "holy his name and his mercy," the words 'holy,' 'name,' and 'mercy' are all three neuter singular; 'name' and 'mercy' are subjects; and 'holy' is the predicate adjective, and there is no verb, except the implied copula verb ἐστίν, 'is'. The O-V-S syntax is more common when a single verb has a double subject. Ἐστίν is by far the copula most frequently omitted but implied in Greek, and a preference for omission is observed in (1) proverbs, (2) impersonal constructions, especially those expressing possibility or necessity, (3) questions, and (4) exclamations. And the τοῖς φοβουμένοις, "to those who fear him," is something like an "ethical dative," (also a Semitism), thus meaning, "his name and his mercy will be holy in the eyes of those who fear him." For is not the kindness and forbearance of God meant to lead you to repentance and holiness? (Romans 2:4) For other examples of the ethical dative, see Jonah 3:3, Acts 7:20, II Peter 3:14, and possibly the ἔρχομαί σοι of Rev. 2:5. We have examples of the ethical dative in English literature also. See Milton's Paradise Lost, Book I, Lines 25-26: "I may assert Eternal Providence, And justify the ways of God to men." In other words, justify the ways of God in the eyes of men, in the sight of men.

[17] **1:50** Mary through the anointing of the Holy Spirit looks both backward and forward: backward to the "from everlasting to everlasting, to generation of generations" of Psalm 103:17, and forward, as in Psalm 146:10, "into age after age," in harmony with Paul in Ephesians 2:7, that God sent Yeshua "so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In Psalm 89:1, the "From everlasting until everlasting" covers both past, present and future. But the "time" tense here is still relative to and set by verse 48 as the future, where she speaks of "all the ages from now on." Her phrase in the Greek, "into age after age," εἰς γενεὰς καὶ γενεὰς, is almost identical to the Greek phrase of Psalm 146:10. This same phrase is also used in Lamentations 5:19, and Psalm 49:11 (and many others) as a parallelism to "for ever." Psalm 146 is clearly a Psalm she loved. Psalm 45:17 says, "I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever." This shows that "all generations" is a parallelism to "for ever and ever." See the preceding footnote about the verb "is" being omitted when expressing possibility. "And holy will be his name, and his mercy to those who fear him." Mary seems to be familiar with Enoch 9:4 (Greek): ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας where it says His name will be holy into all the ages.

[18] **1:54** The Greek verb is an infinitive, an infinitive of illustration or result, a Hebraism; so also several instances in Zechariah's song.

56Mary remained with her about three months, and then returned to her home.

The Birth of John the Baptizer

57And the time was fulfilled for Elizabeth to give birth, and she produced a son. 58Her neighbors and relatives heard that the Lord had magnified his mercy to her, and they rejoiced with her.

59And it came about that on the eighth day, they came to circumcise the child, and they were about to call him by the name of his father, Zechariah, 60and his mother responded and said, "No! He shall be called John."

61And they said to her, "There is no one among your relatives called by that name."

62Then they signaled to his father, to find out what he wanted him to be called. 63And he asked for a tablet, and wrote as follows,[19] "His name is John." Everyone was surprised. 64And immediately his mouth was opened, and also his tongue, and he spoke, blessing God.

65An awe came over everyone who lived around them, and all through the hill country of Judea these things were being discussed. 66And everyone who heard, kept thinking about it, saying, "What then will this child be?" For the hand of the Lord was certainly with him.

Zechariah's Song

67And his father Zechariah was filled with the Holy Spirit, and he prophesied, saying:

68"Blessed be the Lord,
the God of Israel,
because he has turned to concern himself
and has accomplished redemption
for his people.
69He has raised up a horn[20] of salvation for us
in the house of David his servant
70as he has said through the mouths
of his holy prophets
since eons ago,
71salvation from our enemies
and from the hand of all who hate us—
72to demonstrate mercy to our fathers
to remember his holy covenant,
73the oath he swore to our father Abraham:
74to give us rescue from the hand
of our enemies,
that we may serve him without fear
75in holiness and righteousness before him
all our days.
76Yes and you, child, will be called
a prophet of the Most High;
for you will go on before the Lord
to prepare his paths,
77to give his people the knowledge of salvation
through the forgiveness of their sins,
78because of the tender feelings of our God
with which the Sunrise from on high
will[21] look over us
79to appear to those sitting in darkness
and in the shadow of death,
to guide our feet along the path of peace."

80And the child grew and became strong in spirit; and he was in the deserts, until the days of his being presented to Israel.

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[19] **1:63** Literally, "he wrote, saying..," ἔγραψεν λέγων, a Semitism for "he wrote as follows:..."

[20] **1:69** *Horn* in the Old Testament symbolizes *strength*.

[21] **1:78** txt ἐπισκέψεται (future) א* B L W vg^{mss} syr$^{s,p,h^{mg}}$ cop^{sa} Jer TH NA29 {B} ‖ ἐπεσκέψατο (aorist - 1:68) א^{2} A C D E Ξ 𝔐 it$^{a,aur,b,β,d,e,f,ff^{2},l,q,r^{1}}$ syr^{h,pal} eth Ir^{lat} Did Cyr Procl Hesych Ambrose Aug TR RP ‖ *lac* N

Chapter 2

The Birth of Jesus

1And it came about in those days, that a decree went out from Caesar Augustus, that all the inhabited earth should be registered.[22] 2This was the first registration that took place while Quirinius was governor of Syria. 3And all were making their way to be registered, each to his own town.

4Thus Joseph also went up, from the town of Nazareth in Galilee, to Judea, to the town of David, which is called Bethlehem, because he was from the house and line of David; 5to be registered along with Mary, the one pledged to him, who was pregnant. 6And it came about that while they were there, the days for her to give birth were completed, 7and she bore her firstborn son. And she swaddled him[23] and placed him in a feeding trough, because there was no room for them in the inn.

The Shepherds and the Angels

8And there were shepherds in that same region, camping out in the fields, keeping watch over their flocks by night. 9And[24] an angel of the Lord came upon them, and the glory of the Lord shone all around them, and they were terrified. 10And the angel said to them, "Fear not. For behold, I am announcing to you a great joy that will be with all the people. 11Because for you is born this day, in the town of David, a Savior, who is Messiah the Lord. 12And this will be a sign to you: you will find a baby swaddled, and lying in a feeding trough."

13And suddenly, there was with the angel a great company of the army of heaven, praising God and saying, 14"Glory to God in the highest realms! And on earth peace, good will toward men!" [25]

15And it came about that when the angels had departed from them into heaven, the shepherds were saying to one another, "Let's go over to Bethlehem, and see this thing that has happened, which the Lord has made known to us."

16And they went speeding, and found both Mary and Joseph, and the baby lying in the feeding trough. 17And once they had seen, they gave an exact report[26] of the message spoken to them concerning this child. 18And all who heard it were amazed at what the shepherds said to them. 19As for Mary, she memorized these words, and pondered them in her heart. 20And the shepherds returned, glorifying and praising God, because of the fact that all the things which they had heard and seen, were just as it had been told them.

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[22] **2:1** *The whole inhabited earth...* This is hype, commonly used in order to magnify the emperors. The meaning is *the whole empire*. The registration here is the recording of the names for the purpose of adding everyone to the tax rolls. The phrase could also be translated *that a census should be taken of all the inhabited earth*. The tax is a poll tax, or head tax, or a capitation, as forbidden in the constitution for the U.S.A. This was a form of tribute forced upon the conquered by the conqueror.

[23] **2:7** Or swathed, or podded. In this practice, the baby was bound up tight with bands of cloth =*band*-ages, for reasons which may be reasonably guessed. The cloth would absorb any blood, amniotic fluid and wax still present after cleaning; this would have both practical and ceremonial cleanness ramifications, since the mother's blood was ceremonially unclean. The dead were wrapped somewhat similarly. Furthermore, the infant wrapped in such a way would be prevented from rolling. This last reason could have been especially applicable in Jesus' case, since he was placed in a stone feeding trough. The stone surface was not necessarily level or even. In addition, swaddling could have prevented the infant from rolling or flopping its limbs during travel on an animal. Native Americans swaddled a papoose to a sled of sorts to facilitate traveling. Traveling or not, a woman of that circumstance had a heavy burden of chores, and the swaddling could have kept the infant out of trouble while mother's eye was not upon it. Many Mediterranean lands practiced swaddling well over a thousand years later. See also Job 38:8,9; Ezekiel 16:4-6. Note that the Ezekiel passage implies that a baby not swaddled, is unclean, and undignified. (The passage refers to Jerusalem.) It is important that a translation of this Luke text use the same word as used in Job and Ezekiel, so that the reader catches the connection.

[24] **2:9** txt και ℵ B L W Ξ vg^{ms} syr^{palms} cop^{sa} arm geo Or^{lat} Eus TH♦ NA29 {B} ‖ και ἰδου A D E 𝔐 latt syr eth TR RP TH♦

[25] **2:14** txt ἐν ἀνθρώποις εὐδοκία ℵ^{2} B^{2} E L P Ξ 0233^{vid} 𝔐 (syr^{palmss} εὐδοκία σου) arm eth geo Origen$^{2/5}$ Ps-Gregory-Thaumaturgus Eusebius Ps-Athanasius Apostolic Consitutions Didymus-Philo-Carpasia Epiphanius Severian Chrysostom Marcus-Eremita Paul-Emesa Cyril Proclus Theodotus-Ancyra Hesychius Theodoret TR RP ‖ ἐν ἀνθρώποις εὐδοκίας “to mortals of his good pleasure” ℵ* A B* D W it^{d} vg^{ww,st} cop^{sa} Irenaeus^{lat} Origen$^{gr2/5,lat}$ Cyril-Jerusalem Gaudentius Jerome$^{4/15}$ Augustine$^{2/41}$ SBL TH NA29 {B} ‖ *hominibus bonae voluntatis* (=ἀνθρώποις εὐδοκίας 372) it$^{a,aur,b,β,e,f,(ff2),l,q,r1}$ vg^{cl} Irenaeus^{lat} Origen^{lat} Athanasius^{lat}; Hilary Ambrosiaster Ambrose Chromatius Jerome$^{11/15}$ Augustine$^{39/41}$ ms$^{acc.\ to\ Erasmus}$ ‖ καὶ ἐν ἀνθρώποις εὐδοκία syr$^{(s),(p),h}$ Origen$^{1/5}$ ‖ *lacuna* C N. The UBS textual commentary says that the majority text reading is probably a scribal oversight, because, “at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest lunar sigma, little more than a point, for which it might have been taken— thus ϵγΔοκιαc.” Also according to the UBS textual commentary, the earlier reading is a Semitizing construction characteristic of Luke chapters 1 and 2. This Semitic expression is found in Hebrew in the Dead Sea Scrolls in several Qumran Hymns: "the sons of his (God's) good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his (God's) good pleasure," viii.6; and also in Aramaic, in a fragment from Qumran, "among men of his good pleasure," see J. A. Fitzmeyer, S.J. (Theological studies, XIX [1958], pp. 225-227. The Sahidic translation of this phrase of the angels' song reads, "And peace upon earth among men of his desire." Similarly, later in this gospel, a voice from heaven says about Jesus, "You are my beloved son; in you I had good pleasure." See Galatians 6:16. Interesting that the same people who object to the NA29 text in Luke 2:14 where instead of "peace, goodwill toward men," it limits the blessing to "men of his good pleasure," yet in Revelation 22:21 where the NA29 text says "the grace of the Lord Jesus be with all," they object, and prefer that that blessing be only to the saints.

[26] **2:17** txt διεγνώρισαν TR RP ‖ ἐγνώρισαν TH NA29

Jesus Presented in the Temple

21And when the eighth day had arrived, the time to circumcise him, he was called the name Jesus, the name called by the angel before he was conceived in the womb.

22And when the days of their[27] cleansing according to the Law of Moses[28] had been completed, they took him up to Jerusalem to present him to the Lord, 23as it is written in the Law of the Lord, "Every male to open a womb[29] shall be called holy to the Lord,"[30] 24and to offer a sacrifice, in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."[31]

25And behold, a man was in Jerusalem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. 26It had been communicated to him by the Holy Spirit, that he would not see death before he had seen the Lord's Anointed. 27And he came by the Spirit into the temple, at the same time that the parents of the child Jesus brought him to do for him what the custom of the Law required. 28And Simeon took him into his arms and blessed God, and said:

29"Now, Master, keeping your word,
you are dismissing your slave in peace.
30For my eyes have seen your salvation,
31which you have prepared in the sight
of all the peoples;
32a light to be a revelation for the Gentiles,[32]
and the glory of your people Israel."

33And the child's father[33] and mother were marveling at the things being said about him. 34And Simeon blessed them, and said to Mary, his mother: "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, [34] and to be a sign that will be continually denounced— 35yes a sword will be run through your own soul too— so that the thoughts of many hearts will be revealed."

36And there was also a prophetess, Hannah, daughter of Penuel, of the tribe of Asher. This woman had grown to be very old, having lived with a husband for seven years after her virginity, 37and then being a widow to eighty-four years of age, one who hardly left the temple, but served night and day, in fasting and praying. 38And coming up at that very time, she gave thanks to God,[35] and spoke about the child to all those expecting redemption in Jerusalem.

39And when they had completed everything required by the Law of the Lord, they returned to their own town of Nazareth. 40And the child grew and became strong;[36] he was filled with wisdom, and the grace of God was upon him.

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[27] **2:22a** txt αυτων MS 76 & *rell. Gk.* it^{q} syr^{p,h} cop$^{sa,bo^{pt}}$ AT RP TH NA29 ‖ αυτου D 118 205 209 it$^{a,aur,b,c,d,e,f,ff^{2},g^{1},l,r^{1}}$ vg syr^{s} cop$^{sa^{ms}}$ arm Ir-lat (*Adv. Haer* 3.10.5.157-9) ‖ αυτον Θ* ‖ *omit* cop$^{bo^{pt}}$ Chrys Diatess-Pers. ‖ αυτης TR ‖ *lac* 𝔓^{45} 𝔓^{75} C F N P Q T. The TR reading is found only in the Catenae. Manuscript 76 is listed for the majority reading since some had claimed it reads as the TR, but this has been confirmed as not true.

[28] **2:22b** Leviticus 12:1-8

[29] **2:23a** Or, "every male to inaugurate a womb," or "every offspring first to open a womb, if it is male."

[30] **2:23b** Exodus 13:2,12-16

[31] **2:24** Leviticus 12:8

[32] **2:32** In a physical sense, as is intended here, a *Gentile* is any person or nation that is not Israelite; that is, not a blood descendant of Jacob. (God had changed Jacob's name to *Israel*.).

[33] **2:33** txt ὁ πατηρ αὐτοῦ 𝔓^{141vid} א B D L W vg it^{d} syr^{s} cop$^{sa,bo^{pt}}$ Cyril-Jerusalem Jerome Aug TH NA29 {B} ‖ Ἰωσηφ ὁ πατηρ αὐτοῦ eth^{PP} ‖ ὁ Ἰωσηφ A N ‖ Ἰωσηφ E it$^{a,aur,b,β,e,f,ff^{2}2,l,q,r^{1}}$ vg^{mss} syr^{p,h,pal} cop$^{bo^{pt}}$ (ethTH) Hesychius^{vid} Hilary RP ‖ *lac* 𝔓^{45} 𝔓^{75} C P Q T Ξ. Erasmus has πατηρ "father" in all 5 of his editions. Said he, "In some Greek manuscript I read 'Joseph' instead of 'father'; in my opinion it has been changed by someone who feared that Joseph be called Jesus' father" ("*In Graecis aliquot codicibus lego pro pater, Ioseph; quod arbitror immutatum a quopiam, qui vereretur Ioseph vocare patrem Iesu...*"; '*aliquot*' added in 1519—ASD VI–5, p. 484 ll. 42–44; similarly in *Resp. ad annot. Ed. Lei*, ASD IX–4, p. 126 ll. 506–509). So we see that Erasmus figured that copyists changed the original "father" to Joseph, for the very same reasons that KJV Onlyists prefer the reading "Joseph." But they forget that the KJV calls Joseph Jesus' father in several other passages. Erasmus was correct, but the KJV does not follow him here. The newly transcribed Papyrus 141 from the 3rd century reads _ $\overline{\pi\eta\rho}$ αυτου "his father", with a lacuna just before it, so not showing the definite article ὁ, but it more than likely had it, and so reads the same as א B D L W TH NA29.

[34] **2:34** "I lay in Zion for a foundation a stone..." "A stone of stumbling, a rock of offense..." "The person who trips over that stone will be turned into powder..." On the other hand, many new Israelites will rise up or stand up, as a result of Gentiles being grafted into the Olive Tree. This is the same word as used for resurrection, and also for some brand new thing or person coming into existence. See for example Isaiah 56:6-8.

[35] **2:38b** txt θεῷ א B D L N W it^{a,d} syr^{h} cop^{bo} TH NA29 {\} ‖ κυρίῳ A E 𝔐 syr^{p} cop^{sa} TR RP

[36] **2:40** txt ἐκραταιοῦτο א B D L W lat syr^{s} cop Or^{lat} TH NA29 {B} ‖ ἐκραταιοῦτο πνεύματι (from 1:80) A E 𝔐 it$^{aur,f,q,(r^{1})}$ syr^{p,h} cop$^{bo^{mss}}$ (Epiph) TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} C F P Q T

The Boy Jesus at the Temple

41Now his parents would go every year to Jerusalem for the festival of Passover. 42And when he turned twelve years old,[37] they went up, according to the custom of the Festival. 43And when the days were completed and they were returning home, the boy Jesus remained in Jerusalem, and his parents[38] were not aware of it. 44Thinking he was in their company, they went a day's journey, and then began looking for him among their relatives and acquaintances. 45And when they did not find him, they went back to Jerusalem to look for him. 46And it came about that after three days they found him, sitting in the temple, in the midst of the teachers, both listening to them and questioning them. 47And all those who heard him were amazed at the understanding of his responses.[39] 48And when *his parents* saw him, they were stunned. His mother said to him, "Son, why have you treated us this way? Look at how distressed your father and I are, searching for you."

49And he said to them, "Why would you be searching for me? Shouldn't you have known that I would have to be among my Father's things?"[40] 50But they did not understand what he said to them.

51Then he went down with them and arrived in Nazareth, and continued to subordinate himself to them. But his mother was recording all these words in her heart.[41] 52And Jesus kept growing in wisdom and stature, and in favor with God and with people.

Chapter 3

John the Baptizer Prepares the Way

1In the fifteenth year of the reign of Tiberius Caesar, with Pontius Pilate governor of Judea, and Herod as tetrarch[42] of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanias as tetrarch of Abilene, 2during the high priesthood of Hananiah[43] and Kayafa, the word of God came upon John the son of Zechariah in the desert. 3And he appeared, in all the areas around the Jordan, proclaiming a baptism of repentance for forgiveness of sins, 4as it is written in the scroll of the words of Isaiah the prophet:

"The voice of one calling in the desert,
'Prepare the way for the Lord,
make the paths straight for him.
5Every valley shall be filled up,
every mountain and hill laid low.
The crooked places shall be made straight,
the rough ways smooth.
6And all flesh shall see
the salvation of God.'[44]"

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[37] **2:42** Greek, καὶ ὅτε ἐγένετο – kai hote egeneto, "and when he became" twelve... Luke does not use " kai hote egeneto" as a transitional phrase. Never once in his gospel or in Acts did Luke use even just the word "hote" in a transitional phrase, but rather, he always used it to indicate precisely the timing of something. Here Jesus, the Lamb of God, is just turning twelve shortly before the Passover festival. This may mean that Jesus' birthday was in our late March or early April.

[38] **2:43b** txt

εγνωσαν	οι γονεις	ℵ B D L W lat syr$^{(s),h^{mg}}$ cop$^{sa,bo^{pt}}$ TH NA29 {A}
εγινωσκων	οι γονεις	700
εγνωσαν	ιωσηφ και η μητηρ	892 1071 2542
εγνωσαν	ο ιωσηφ και η μητηρ	Δ 1424
εγνω	ιωσηφ και η μητηρ	A C N it (syr^{p,h}) cop$^{bo^{pt}}$ 𝔐 TR RP

Interesting that most translations of the Byzantine text, or of the Textus Receptus, do not show that the verb εγνω is singular. For example, the KJV says "Joseph and his mother knew not of it." In contrast, the Geneva Bible shows that the verb is singular, by rendering it as follows: "Ioseph knew not, nor his mother." What is really potentially informative here is the word coming before the more famous variant. Which form of the verb γινωσκω came first and led to the other, and why?

[39] **2:47** The Greek says literally, "were amazed at his understanding and his responses." This is probably an example of hendiadys, which according to BDF §442(16), when used with the conjunction καί (and), accomplishes the coordination of two ideas, one of which is dependent on the other, and serves in the NT to avoid a series of dependent genitives. Blass gives this verse, Lk 2:47, as an example of hendiadys.

[40] **2:49** Jesus is not remarking against the fact that his parents came to find him, but that it took them a 3-day search to find him But Jesus is saying that no searching around was necessary because they should have figured he would be in the temple, and look there first. For the temple is "his Father's things."

[41] **2:51** Compare Genesis 37:11.

[42] **3:1** From the Greek *tetra,* four, and *arche*, to rule. As a *monarch* is a one and only ruler of a realm, in the same way a *tetrarch* is a ruler of one fourth of a realm. (Which implies that there must exist three other one-fourth divisions of the realm.)

[43] **3:2** The Greek says *Hannas*, which is short for the Greek, *Hananos*, which in turn is the Greek form of the Hebrew name *Hananiah*.

[44] **3:6** Isaiah 40:3-5a

7So John would say to the crowds coming out to be baptized by him, "You spawn of snakes! Who warned you to flee from the coming wrath? 8Then produce fruit characteristic of repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that God can raise up children for Abraham from these stones. 9Even now the axe is poised at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire."

10And the crowds would ask him, "What should we do then?"

11And in answer he would say to them, "The person who has two tunics should give away to the one who has none, and the person who has foodstuffs should do the same."

12Revenue agents also came to be baptized, and they asked him, "Teacher, what should we do?"

13He said to them, "Collect nothing in excess, beyond what is prescribed for you."

14Some soldiers were also questioning him, saying, "And us, what should we do?"

And he told them, "You should no longer shake down anyone, nor frame anyone, always staying content with your pay."

15And all the people were waiting expectantly, wondering in their hearts if John might possibly be the Anointed One.

16John responded speaking to everyone, "I baptize you in water, but one who is more powerful than I is coming, the thongs of whose sandals I am not worthy to untie. He will baptize you in the Holy Spirit and in fire: 17his winnowing fork is in his hand to clear out his threshing floor, gathering the wheat into the barn. But the chaff he will burn up in unquenchable fire."

18And with many and varied other exhortations John was preaching the good news to the people.

19But when Herod the Tetrarch was rebuked by him, regarding Herodias his brother's wife, and all the other evil things he had done, 20Herod piled this on top of them all: he shut John up in prison.

The Baptism of Jesus

21When all the people were being baptized, Jesus was baptized too. And as he was praying, the heavens were torn open, 22and the Holy Spirit descended on him in the bodily form of a dove. And a voice from heaven said, "You are my Son, whom I love; with you I am well pleased."

The Genealogy of Jesus

23And this Jesus, being about thirty years old,[45] was the son, so it was thought, of Joseph,[46]

the son[47] of Eili, 24the son of Matthat,
the son of Levi, the son of Melki,
the son of Yannai, the son of Joseph,
25the son of Mattathias, the son of Amos,
the son of Nahum, the son of Esli,
the son of Naggai, 26the son of Maath,
the son of Mattathias, the son of Semein,
the son of Josech, the son of Joda,
27the son of Yoanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel,
the son of Neri, 28the son of Melki,
the son of Addi, the son of Cosam,

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[45] **3:23a** καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα.. Most translations render this something like, "And Jesus himself was about thirty years old when he began his ministry." The trouble with that is that the words "his ministry" are not in the Greek. The usual reasoning for this rendering is that the word "began," αρχω is reminiscent of Luke's use of the same word, and in the same middle voice, in Acts 1:1, where he says he wrote about all that Jesus "began both to do and to teach." I find this an unacceptable leap. The KJV says, "And Jesus himself began to be about thirty years of age..." The trouble with that is, how can you *begin* to be *about* thirty? The thirtieth year has a beginning, but "about thirty" does not. So what was it that was beginning? The lexical authorities on koine Greek tell us that the word αρχω in the middle voice is often *pleonastic* or superfluous, in accordance with late Jewish usage; so Josephus, Dalman, Worte; and JWHunkin on the Pleonastic αρχομαι in the New Testament. Acts 1:1 is specifically given as an example of this; thus Acts 1:1 would be "everything he did and taught." Here in Luke 3:23, both εἰμι and αρχω are in the continuous aspect. The word αυτος could be its demonstrative use. Thus I translated this passage, "And *this* Jesus, being about thirty years old, was the son, so it was thought, of Joseph..."

[46] **3:23b** See the endnote at the end of this document, comparing this genealogy to Matthew's genealogy.

[47] **3:23c** Probably, son-in-law of Eili. (In Hebrew this name Eili starts with the consonant Ayin, a gutteral stop. The NA29/UBS Greek text and the 1550 Textus Receptus have it spelled Eili, but the Hodges & Farstad "Majority Text" has a Greek rough breathing mark in front, so spelled "Heli.") In that culture, the word "son" was used more broadly. Ben Crick of England has a good commentary on this, as follows: "The genealogies in Matthew 1 and Luke 3 are both ostensibly of Joseph, not of Mary. But whereas Matt. 1:16 gives Jacob as the father of Joseph, Luke 3:23 states that Joseph was the son of Heli. How do we explain this? We know that Mary had a sister (John 19:25), but nowhere is a brother mentioned. So if Heli had no son, his inheritance would pass to his nearest male relative, in this case his son-in-law (Numbers 27:1-11), provided he was of the same tribe (Numbers 36:1-9). Therefore we should read in Luke 3:23 that Joseph was son-in-law of Heli. So Heli was Mary's father, and Mary was descended from David. Gabriel's words to Mary, "the Lord God shall give unto Him the throne of His father David," (Luke 1:32) confirm this.

the son of Elmadam, the son of Er,
29the son of Joshua, the son of Eliezer,
the son of Jorim, the son of Matthat,
the son of Levi, 30the son of Simeon,
the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim,
31the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan,
the son of David, 32the son of Jesse,
the son of Obed, the son of Boaz,
the son of Salmon, the son of Nahshon,
33the son of Amminadab, the son of Aram,[48]
the son of Hezron, the son of Perez,
the son of Judah, 34the son of Jacob,
the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor,
35the son of Serug, the son of Reu,
the son of Peleg, the son of Eber,
the son of Shelah, 36the son of Cainan,[49]
the son of Arphaxad, the son of Shem,
the son of Noah, the son of Lamech,
37the son of Methuselah, the son of Enoch,
the son of Jared, the son of Mahalaleel,
the son of Cainan, 38the son of Enos,
the son of Seth, the son of Adam,
the son of God.

Chapter 4

The Temptation of Jesus

1Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert, 2being tempted forty days by the devil. And he ate nothing during those days, and at the end of them he was hungry.

3And the devil said to him, "If you are the Son of God, speak to this stone, that it become a loaf of bread."

4And Jesus responded to him, "It is written, 'A human being shall not live on bread alone.'[50]"

5Then leading him upward, the devil showed him all the kingdoms of the inhabited earth, in a moment of time. 6And he said to Jesus, "All this authority and their glory I will give to you, for it has been handed over to me, and I give it to whomever I wish. 7Now then, if you worship in front of me, it will all be yours."

8In answer Jesus said to him,[51] "It is written: 'You shall worship Yehovah your God, and him only shall you serve.'[52]"

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[48] **3:33** txt τοῦ Ἀμιναδὰβ τοῦ Ἀράμ (Matt 1:3,4) A (D Ἀμειναδαβ) E N^{c} it^{a,aur,d,f,ff2,l,q,r1} vg syr^{p} goth geo^{2} TR RP ‖ τοῦ Ἀδὰμ τοῦ Ἀδμὶν τοῦ Ἀρνει 𝔓^{4vid} א* cop^{sa} and other versions ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρὰμ 0102 ‖ τοῦ Ἀδὰμ τοῦ Ἀρνει (syr^{s} added “between the lines: Burkitt) WH^{mg} ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ (א^{1} Ἀρνει) (L Ἀδμεὶν) cop^{bo} TH NA29 {D} ‖ τοῦ Ἀδμειν τοῦ Ἀρνει B WH ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἰωραμ it^{b,e} (syr^{h}) ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἀρνὶ N ‖ τοῦ Ἀμιναδὰβ τοῦ Ἀράμ τοῦ Ἀδμὶ τοῦ Ἀρνὶ arm geo ‖ τοῦ Ἀρὰμ τοῦ Ἀμιναδὰβ του Ἀρμὶν του Ἀρνίν syr$^{pal^{ms,(ms)}}$ ‖ *lac* 𝔓^{45} 𝔓^{75} C P Q T Ξ syr^{c}. There is, in the words of the Editorial Committee of the UBS' Greek New Testament, a "bewildering array of readings" for the first half of this verse. They go on: "the Committee adopted what seems to be the least unsatisfactory form of text, a reading that was current in the Alexandrian church at an early period. Although the reading τοῦ Ἀμιναδὰβ τοῦ Ἀράμ is supported by an impressive range of witnesses (A D 33 565 1079 many versions), with a reading that involves three names (such as that adopted by the Committee) Luke's entire genealogy of Jesus falls into an artistically planned pattern, even more elaborate than Matthew's (cf. Mt 1:17); thus, from Adam to Abraham, 3 x 7 generations; from Isaac to David, 2 x 7 generations; from Nathan to Salathiel (pre-exilic), 3 x 7 generations; from Zerubbabel (post-exilic) to Jesus, 3 x 7 generations, making a total of 11 x 7, or 77 generations from Adam to Jesus."

[49] **3:36** txt τοῦ Καϊναμ 𝔓^{4vid} א B L SBL TH NA29 {\} ‖ τοῦ Καϊναν A N 0102 syr^{p,h} cop$^{sa^{mss},bo^{pt}}$ TR RP ‖ Elam syr^{s} ‖ *omit* 𝔓^{75vid} D it^{d} ‖ *lac* 𝔓^{45} C P Q T Ξ syr^{c}. The man Kainan does not appear in this spot in the Hebrew text, but does in the Septuagint. The genealogy in the Sepuagint differs very greatly from that in the Hebrew. Which also changes the number of years in human history.

[50] **4:4** txt ἄνθρωπος א B L W syr^{s} cop^{sa} Or^{Gr½,lat} TH NA29 {B} ‖ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ A E 0233 𝔐 syr^{p,h} arm geo Or½ Titus-Bostra Asterius-Amasea TR RP ‖ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι θεοῦ D 0102 latt ‖ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ eth Diatess. Deuteronomy 8:3 The Editorial Committee for the United Bible Societies' Greek text says, "The shortest reading, which has good and early support, must be original; the longer forms of text have been assimilated by copyists to the Matthaean parallel (Mt 4:4) or to the Septuagint of Dt 8:3, either verbatim or according to the general sense. If any of the longer forms of text had been original, its omission from א B L W 1241 syr^{s} cop^{sa} would be unaccountable."

9Then the devil led him into Jerusalem, and had him stand on the gable of the temple. And he said to him, "If you are the Son of God, throw yourself down from here. 10For it is written:

'He will command his angels
concerning you
to guard you carefully,
11and they will bear you up in their hands,
so you will not strike your foot
against a stone.'[53]"

12Jesus answered and said to him, "It says: 'You shall not test Yehovah your God.'[54]"
13And having carried out every sort of temptation, the devil left him until an opportune time.

Jesus Begins to Preach

14And Jesus returned to Galilee in the power of the Spirit, and a rumor about him spread throughout the whole region. 15And he taught in their synagogues, being praised by everyone.

Jesus Rejected at Nazareth

16And he came to Nazareth, where he had been brought up, and went into the synagogue on the Sabbath day, as was his custom. And he stood up to read. 17And the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it is written:

18"'The Spirit of Yehovah is upon me,
because he has anointed me;
He has sent me[55]
to preach good news to the poor,
to announce release for the prisoners
and sight for the blind,
to send off the crushed into liberty,
19to proclaim the year
of Yehovah's favor..."[56]

20And having closed the scroll, he gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. 21And he began to speak to them: "Today this scripture is fulfilled in your hearing."
22All were speaking well of him and amazed at the gracious words coming from his mouth. And they were saying, "Isn't this Joseph's son?"
23And he said to them, "No doubt you will quote to me this proverb: 'Physician, heal yourself! The things we heard were happening in Capernaum, do here in your home town.'"
24And he said, "Truly I tell you, no prophet is accepted in his home town. 25I tell you, in Elijah's days, during the three years and six months that the sky was shut and there was a great famine covering the whole land, it is a fact that there were plenty of widows

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51 **4:8a** txt *omit* ℵ B D L W Ξ ℓ2211 lat syr^{s,p} cop^{sa,bopt} arm geo TH NA29 {\} ‖ Ὕπαγε ὀπίσω μου Σατανᾶ A E 0102 𝔐 it syr^{h} (cop^{bopt}) TR RP

52 **4:8b** Deuteronomy 6:13

53 **4:10-11** Psalm 91:11,12

54 **4:12** Deuteronomy 6:16

55 **4:18** txt *omit* ℵ B D L W Ξ lat syr^{s} cop^{sa} goth Origen Eusebius Didymus TH NA29 {A} ‖ *include* ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν "to heal the brokenhearted" A 0102 it^{f} vg^{cl} syr^{p,h,pal} cop$^{bo^{mss}}$ Irenaeus^{lat} TR HF RP ‖ lac. 𝔓^{45} 𝔓^{75} C N P Q T. The standard textual criticism arguments are: (1), *lectio brevior lectio potior* ("the shorter reading is the better reading" - unless homoioteleuton or otherwise explains omission), and (2), that the first reading best explains the other reading; that is, there is no good explanation why scribes might have omitted the phrase, but an explanation why scribes might have added the phrase is that the additional phrase completes the gap compared to the Isaiah passage- it harmonizes Luke to Isaiah. But there would be nothing remarkable about Jesus selecting and reading only the phrases that were pertinent to what he wanted to say. Indeed, all Greeek editions agree that Jesus did not finish the sentence from Isaiah; and that is why some translations, including mine, end the quotation with an ellipsis..." Moreover, Jesus also adds a phrase from a totally different passage in Isaiah, 58:6, "to set at liberty those who are oppressed." To me, the fact that Jesus selected another phrase from a completely different passage as well, just proves how selective he was being for phrases, and that lends more credibility to the idea that he skipped one phrase from the Isaiah 61 passage. Another interesting fact is that the phrase sight to the blind here in Luke 4:18 is not found in the Hebrew of Isaiah 61, but only in the Septuagint, the ancient translation of the Old Testament into Greek.

56 **4:19** Isaiah 61:1,2 When Jesus read this passage, he did not read to the end of the sentence. The next phrase was about the Lord's vengeance.

in Israel. [26]Yet it was not to any of them that Elijah was sent, but to Zarephath *in the country* of Sidon, to a widow woman *there*. [27]Again, in the case of Elisha the prophet, there were plenty of lepers in Israel, and not one of them was cleansed; only Naaman the Syrian."

[28]And all the people in the synagogue were furious when they heard these things. [29]They got up and drove him outside the town, intending to throw him down the cliff. [30]But he walked right through them, and went on his way.

Jesus' Teaching Has Authority

[31]And he went down to Capernaum, a town in Galilee, and on the Sabbath began to teach them. [32]And they were amazed at his teaching, because his word was authoritative.

[33]And in the synagogue there was a man who had a demon, an unclean spirit. He shouted out with a very loud voice, [34]"Ha! What business do you have with us, Jesus, you Nazarene? Have you come to destroy us? I know who you are— the Holy One of God!"

[35]And Jesus rebuked him, saying, "Be quiet and come out of him!" And the demon threw him down before them all and came out of him, doing him no damage.

[36]And astonishment overwhelmed them all, and they spoke to each other, saying, "What is this message, that with authority and power he commands unclean spirits, and they come out?" [37]And a rumor went out about him into every place in that region.

Jesus Heals All in Capernaum

[38]And rising up out of the synagogue, he went into the home of Simon. And Simon's mother-in-law was suffering a high fever, and they asked him about her. [39]So he stood over her and rebuked the fever, and it left her. And she got up at once and proceeded to wait on them.

[40]And as the sun was setting, everyone who had anyone ill with various kinds of sickness brought them to him, and laying his hands on each one of them, he was healing them. [41]Moreover, demons were coming out from many, shouting and saying, "You are the Son of God!"[57] And he would rebuke *them*, not allowing them to speak, because they knew him to be the Messiah.

Jesus Keeps Moving

[42]And when day came, he left and went off to a solitary place. And the crowds were searching for him, and they came up to him and detained him from leaving them. [43]But he said to them, "I must preach the kingdom of God to the other towns also, because on that basis I was sent." [44]And he kept on preaching in the synagogues of Jewdom.[58]

Chapter 5

The Calling of Simon, Andrew, James, and John

[1]And it came about that as he was standing by the Lake of Gennesaret, with the crowd pressing urgently around him and listening to the word of God, [2]he saw two boats standing idle by the lake; the fishers had gotten out of them, washing the nets. [3]And getting on board one of the boats, which was Simon's, he asked him to put out a little from shore. And sitting down, he taught the people from the boat.

[4]And when he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

[5]And in response Simon said, "Master, working hard through the whole night we took nothing. But on the basis of your word, I will let down the nets."

[6]And when they had done so, they had enclosed a great number of fish, and their nets were beginning to tear. [7]So they signaled to their partners in the other boat to come and help them, and they came, and they filled both the boats, such that they began to sink.

[8]And when Simon Peter saw *this*, he fell at Jesus' knees and said, "Go away from me Lord; I am a sinful man!" [9]For astonishment had seized him and all those with him, at the catch of fish that they had taken, and likewise also James and John the sons of Zebedee, who were partners with Simon.

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[57] **4:41** txt ὁ υἱὸς 𝔓[75] א B C D L W Ξ lat syr[s] cop[sa,bo[pt]] Marcion[T] Or TH NA29 {B} ‖ ὁ χριστὸς ὁ υἱὸς A Q 0102 𝔐 it[f,q] syr[p,h] cop[bo[pt]] TR RP

[58] **4:44** txt εἰς τὰς συναγωγὰς τῆς Ἰουδαίας 𝔓[75] א B Q[*vid*] syr[s,h] cop[sa,bo[pt]] TH NA29 {B} ‖ ἐν ταῖς συναγωγαῖς τῆς Ἰουδαίας C L ‖ εἰς τὰς συναγωγὰς τῶν Ἰουδαίων W ‖ εἰς τὰς συναγωγὰς τῆς Γαλιλαίας D arm? ‖ ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας A E 𝔐 it[a,aur,b,d,e,f,ff[2],l,q,r[1]] vg syr[p,h[mg]] cop[bo[pt]] eth arm? geo TR RP ‖ *lac* N P T Ξ. There are five different readings here in the Greek manuscripts. Where the earliest say he was preaching in the synagogues "of Judea," some manuscripts say, "of the Jews," others say, "to the Jews," others (the majority) say, "of Galilee," and others say "their synagogues." It is apparent that the copyists responsible for the reading "of Galilee" were trying to correct the seeming difficulty of the words "of Judea," when the context before and after indicates that Jesus was traveling in Galilee; and other copyists were motivated by the desire to harmonize Luke with the accounts of Matthew and Mark. The reading "of Judea," however, can be translated as "the land of the Jews," or something to that effect, which in meaning would be inclusive of Galilee.

10But Jesus said to Simon, "Don't be afraid. From now on you will be catching human beings." 11And when they had pulled the boats to shore, they gave it all up and followed him.

A Leper Healed Spreads the Word

12And it came about that he was in one of the towns, and behold, a man covered with leprosy.[59] And when he saw Jesus, he fell on his face and begged him, saying, "Lord, if you are willing, you can cleanse me."

13And reaching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.

14And he ordered him to tell no one, but "Go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."[60]

15But word about him was spreading all the more, and many crowds would walk alongside to listen, and to be healed of their sicknesses. 16And he would take retreat in deserted places, and pray.

The Paralytic Lowered Through the Roof

17And it came about during one of the days that, as he was teaching, Pharisees and teachers of the Torah also were sitting there, who had come from every village of Galilee and from Judea and Jerusalem. And the power of the Lord was present for him to heal the sick.

18And behold, men carrying on a pallet a man who was paralyzed. And they were trying to carry him in, to lay him before him. 19And not finding a way to carry in because of the crowd, they went up onto the roof, and lowered him with his bed down through the tiles, into the middle, in front of Jesus.

20And when Jesus saw their faith, he said, "Friend, your sins are forgiven you."

21And the Torah scholars and Pharisees began to reason as follows: "Who is this fellow who speaks blasphemy![61] Who can forgive sins but God alone?"

22But knowing their reasonings, Jesus in response said to them, "Why are you debating *this* in your hearts? 23Which is easier: to say 'Your sins are forgiven you,' or to say, 'Get up and walk'? 24But so that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralyzed man, "I tell you, get up, pick up your mat and be on your way home." 25And immediately he stood up, in full view of them, and taking up that upon which he had been lying, he went away toward home, praising God. 26Everyone was stunned with amazement. And they glorified God, and were filled with awe, saying, "We have seen remarkable things today."

A Revenue Agent Joins Jesus

27And after these things he went out, and he saw a revenue agent[62] by the name of Levi, sitting at the taxes post, and he said to him, "Follow me." 28And he rose up and followed him, giving it all up.

29Then Levi held a great banquet for him at his house. And there was also a large crowd of revenue agents and others who were reclining with him. 30And the Pharisees and their Torah scholars[63] grumbled to his disciples, saying, "Why do you eat and drink with revenue agents and sinners?"[64]

31And Jesus responded and said to them, "It is not the healthy who need a doctor, but those who are sick. 32I have not come to call the righteous, but sinners to repentance."

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59 **5:12** The Greek word was used for various diseases of the skin— not necessarily leprosy.

60 **5:13** Jesus is following the Law, Leviticus 14, as to what to do regarding healing of leprosy. In all the history of Israel subsequent to the giving of the Law and Leviticus 14, no Jew had ever been verified as healed of leprosy.

61 **5:21** The Greek for blasphemy is in the plural, an idiomatic pluralization of abstract topics that frequently serves as a designation of concrete phenomena. Here it would mean something more like "words of blasphemy," referring to the one incident of blasphemy in verse 20. Other examples of this kind of plural are Matthew 14:9, 15:19.

62 **5:27** The Greek word here translated "revenue agent" is τελώνης, a combination of the words τέλος for excise off the end tally, and the word ὠνέομαι which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were purchased by something like collection agencies. According to Bauer, the τελώναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Hence the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

63 **5:30a** txt φαρισαιοι και οι γραμματεις αυτων B C L W Ξ lat SBL TH NA29 {\} ‖ φαρισαιοι και οι γραμματεις ℵ (D) it cop$^{sa\,mss}$ ‖ γραμματεις και οι φαρισαιοι F ‖ γραμματεις αυτων και οι φαρισαιοι A N 𝔐 it^{r1} (cop$^{sa\,ms,bo\,ms}$) TR RP ‖ *lac* 𝔓^{4} 𝔓^{45} 𝔓^{75} P Q T. These are meaningfully different, since having the possessive pronoun first, as in "their Torah scholars and Pharisees" makes it sound like "their" refers to the Jews as possessors, and both Torah scholars and Pharisees as the subject, whereas "the Pharisees and their Torah scholars" makes it sound like only a subset of the Torah scholars, those belonging to the sect of the Pharisees, is being talked about. Compare Mark 2:16.

64 **5:30** The Mishnah associated tax collectors with murderers and highway robbers. (*Nedarim* 3:4 and *Bava Qamma* 10:2)

Jesus Questioned About Fasting

33They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."
34And Jesus said to them, "Can you make the members of the bridegroom's party fast during *days* in which the bridegroom is with them? 35But the days will come. Yes, when the bridegroom is taken away from them, then in those days they will fast."
36And he also spoke a parable to them: "No one tears a patch from a new garment *and* places it onto an old garment. For then, he will both tear the new, and the patch from the new will not match the old. 37And no one puts new wine in old wineskins. For then, the new wine will burst the wineskins, and it will be spilled, and the wineskins will be ruined. 38On the contrary, new wine must be put in new wineskins.[65] 39And no one after drinking old wine wants the new, for he says, 'The old is better.' "

Chapter 6

Man Over the Sabbath

1And he happened during a Sabbath[66] to be passing through grainfields, and his disciples were plucking and eating the heads, rubbing them in their hands.[67] 2But some of the Pharisees said, "Why are you doing what on a Sabbath is not permissible?"[68]
3And in answer to them Jesus said, "Have you never read what David did when he and those with him were hungry? 4How he went into the house of God, and taking the loaves of offering, he ate, and gave to the ones with him, which was not permissible to eat, except for the priests only?"
5Then he said to them, "The Son of Man is lord of the Sabbath."
6And it came about that on another Sabbath, he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. 7And the Torah scholars and the Pharisees were carefully watching him, whether he would heal on the Sabbath, in order to obtain cause to prosecute him. 8But he knew their reasoning, and said to the man with the shriveled hand, "Get up and stand in view." And he got up and stood.
9Then Jesus said to them, "I ask you, is it permissible on the Sabbath to do good or to do evil, to save life or to destroy it?"
10And looking around at them all, he said to him, "Stretch out your hand." He did so, and his hand was restored. 11And they were filled with rage,[69] and discussed with each other what they should do to Jesus.

The Twelve Apostles

12And it came about in those days that he went out into the hills to pray, and spent the whole night praying to God. 13And when it was day, he called his disciples to him, and from them he selected twelve, whom he then designated apostles: 14Simon, whom he also named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15Matthew and Thomas; James son of Halphaeus and Simon the Zealot; 16and Judas son[70] of James; and Judas of Kerioth,[71] who became a betrayer.

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[65] **5:38** txt *omit* 𝔓^{4} 𝔓^{75} ℵ B L W cop TH NA29 {\} ‖ καὶ ἀμφότεροι συντηροῦνται (Matt 9:17) A C D E latt syr TR RP

[66] **6:1a** txt σαββάτῳ 𝔓^{4} ℵ B L W it^{b,c,l,q,r1} syr^{p,hmg,pal} cop^{sa} eth TH NA29 {B} ‖ τοῖς σάββασιν *Lect* (Mt 12:1; Mk 2:23 ‖ σαββάτῳ δευτεροπρώτῳ A C D E 0233 it^{a,aur,d,f,ff2} vg syr^{h} arm Epiph Chrys Isid TR RP ‖ σαββάτῳ δευτέρῳ geo ‖ *sabbato mane* it^{e} ‖ *lac* 𝔓^{45} N P Q T. The UBS textual commentary: “In the opinion of a majority of the Committee, although σαββάτῳ δευτεροπρώτῳ is certainly the more difficult reading, it must not for that reason be adopted. The word δευτεροπρῶτος occurs nowhere else, and appears to be a *vox nulla* that arose accidentally through a transcriptional blunder. (Perhaps some copyist introduced πρώτῳ as a correlative of ἐν ἑτέρῳ σαββάτῳ in ver. 6, and a second copyist, in view of 4:31, wrote δευτέρῳ, deleting πρώτῳ by using dots over the letters—which was the customary way of cancelling a word. A subsequent transcriber, not noticing the dots, mistakenly combined the two words into one, which he introduced into the text.)”

[67] **6:1** This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, the Mishnah and Traditions of the Elders forbade: MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one.
http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html

[68] **6:2** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

[69] **6:11** Greek, ἀνοία - anoia, a word much like our English word 'mad,' which can mean both anger and insanity. You could say Jesus' opponents went out of their minds with rage. Anger often overcomes better judgment. Thus anoia is often translated as 'folly.'

[70] **6:16a** Or *brother*

Blessings and Woes

17And when he came down, he stopped at a level place with them and with a large crowd of his disciples, and with a great multitude of the people from all of Judea and Jerusalem, and from the coastal areas of Tyre and Sidon 18who had come to hear him and to be healed of their diseases. And those oppressed by unclean spirits were being cured. 19And the entire crowd was trying to touch him, because power was going out from him, and curing everyone.

20And he lifted his eyes toward his disciples, and began to speak:

"Blessed are you who are poor,
for yours is the kingdom of God.
21Blessed are you who go hungry now,
for you will be satisfied.
Blessed are you who weep now,
for you will laugh.
22Blessed are you
when people hate you,
excommunicate you and shame you
and cast out your name as evil,
because of the Son of Man.

23"Rejoice in that day, and skip for joy! For behold, great is your reward in heaven, because the same things their ancestors did to the prophets.

24"But woe to you who are rich,
because you have received
your comfort.
25Woe to you who are well fed now,
for you will go hungry.
Woe to those who laugh now,
for you will mourn and weep.
26Woe to you when all people[72]
speak well of you,
for the same their ancestors did
to the false prophets.

Love Your Enemies

27"But I say to you who are listening, love your enemies, treat well the ones hating you, 28bless the ones cursing you, pray for the ones insulting you. 29To the one striking you on the cheek, offer the other cheek also. And the person taking your jacket, do not prevent him from taking your shirt as well. 30To everyone asking you, give, and from the one forcefully taking your things, do not demand them back. 31And just as you wish people would do to you, do likewise to them.

32"And if you love the ones loving you, what credit is that to you? For the sinners also love the ones loving them. 33And if you do good to the ones doing good to you, what credit is that to you? The sinners also do the same. 34And if you lend to the ones from whom you foresee repayment, what credit is that to you? Sinners also lend to sinners, in such a way they may receive the equal back. 35But love your enemies, and do good and lend, expecting nothing, and great will be your reward, and you will be children of the Most High, for he is kind to the unthankful and evil. 36Be compassionate, just as your Father is compassionate.[73]

The Law of Reciprocity

37"Do not be judgmental, and you will not be judged. Do not be condemning, and you will not be condemned. Be forgiving, and you will be forgiven.

38"Be giving, and it will be given to you. A generous container: compacted, shaken[74] and running over they will hand into your arms. For with the standard you measure out, it will be measured back to you."

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71 **6:16b** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִישׁ קְרִיוֹת, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

72 **6:26** txt παντες οι ανθρωποι 𝔓75 A B E P Q R Ξ 𝔐-650 Lat cop$^{sa,bo^{mss}}$ TR SBL TH NA29 {\} ‖ παντες ανθρωποι W ‖ οι ανθρωποι παντες א ‖ οι ανθρωποι D L 𝔐-997 vg^{CL} syr^{s,p} cop$^{bo^{mss}}$ Marcion^{txt} RP ‖ *lac* C N T

73 **6:36** Exodus 34:6-7; Psalm 103:8-14; Joel 2:13; Jonah 4:10-11

74 **6:38** In other words, settled. Along with being pressed down and compacted, the container would be holding the most it possibly could.

Correcting Others

39And he also spoke a parable to them: "Can a blind person lead a blind person? Will they not both fall into a ditch? 40A student is not above the teacher, but rather, every student when fully trained will be like his teacher.

41"Why do you look at the speck in your brother's eye, but the log that is in your own eye you do not consider? 42How are you able to say to your brother, 'Brother, allow me to take out the speck that is in your eye,' while you are not seeing the log that is in your own eye? You hypocrite, first get the log out of your own eye, and then you will see clearly the speck that is in your brother's eye, to remove it.[75]

A Tree and its Fruit

43"Now there is no good tree producing bad fruit, nor again a bad tree producing good fruit. 44For each tree is known by its own fruit. For they do not gather figs from thornbushes, neither do they pick a grape from a brier.

45"The good person, out of the good stockpile of his heart, brings forth good, and the evil person out of the evil, brings forth evil. For out of the abundance of the heart one's mouth speaks.

The Two Kinds of Builders

46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say? 47Anyone who comes to me and hears my words and does them, I will show you what that person is like. 48That person is like a man building a house, who dug and deepened and laid a foundation on the rock. And when a flood occurred, the river dashed against that house, but was not able to shake it, because it was well built.

49"But the one who has heard them and not done them, is like a man who built a house on the ground without a foundation, against which dashed the river, and very soon it collapsed, and the destruction of that house was great."

Chapter 7

One Centurion's Faith with Authority

1When he had finished all his sayings in the ears of the people, he entered Capernaum. 2And the slave of a certain centurion,[76] who was very valuable to him, was sick and about to die. 3And having heard about Jesus, he sent elders of the Jews to him, asking him to come and heal his slave. 4So when they came to Jesus, they were pleading earnestly with him, saying, "He is worthy that[77] you confer this upon him, 5for he loves our nation, and he built us the synagogue."

6So Jesus went with them. And when he was not far from the house, the centurion sent friends saying to him as follows: "Lord, don't trouble yourself, for I am not fit that you should enter under my roof. 7So also neither did I consider myself worthy to come to you. But say with a word that my slave must be healed.[78] 8For I too am a man stationed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does."

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75 **6:42** Note that Jesus is not forbidding the correcting of others, nor telling us not to remove a speck from someone else's eye. But strangely enough, that is how many people interpret this passage. Rather, what this passage is saying is that we should examine ourselves before we correct others. And then do correct others. See Luke 17:3, and several other passages in the New Testament.

76 **7:2** A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort— 1,000 men, would have ten *centurions*, each commanding 100 of the men.

77 **7:4** Interestingly, this message from the Roman centurion in Luke 7:4 contains a Latinism in the Greek. In the phrase Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, the use of the relative pronoun instead of the customary ἵνα (hina) is a Latinism: *dignus qui* with the subjunctive.

78 **7:7** txt ιαθητω 𝔓75*vid* B L cop^{sa} TH NA29 {\} ‖ ιαθησεται ℵ A C D E W 𝔐 latt Diatess^{arm} arm (eth) geo Aug TR RP. The Greek verb for heal here, ἰάομαι, is in the 3rd person, singular, aorist, imperative, passive form, ἰαθήτω. This is difficult to construe, and that is why I think copyists changed it to the simple future indicative passive form ἰαθήσεται in conformity with the Matthew account in 8:8. Perhaps the copyists thought that the imperative form reflected badly on the centurion as being too demanding, as thus: "Say in a word, and let my servant be healed." And if the copyists felt a desire to do this, it is also very possible that here is an instance of Matthew making more palatable the Greek of a written Greek original *Spruchquelle* as compared to Luke's more conservative and word for word reproduction, rather than the scenario that Matthew translated the Aramaic of an Aramaic Spruchquelle into the future indicative in Greek, but Luke into the aorist imperative. As for the word 'and' here, καί, it is here used as an explicative καί and introducing a command in indirect quotation; in other words, to particularize the word to be spoken, as thus: "But say in a word, namely, that my slave be healed." This use of καί is not terribly uncommon in the New Testament, and this rendering preserves an imperative mood. Moreover, it is preceded here by εἶπον, which regularly precedes discourse. As for the centurion's peremptory tone, how remarkable is it that a soldier, and a commanding officer at that, would have that kind of personality? He was a bold man, but he humbled his tone well enough by twice stating that he was not worthy. It is commendable to be bold in this way, as indeed the Lord commended him for it. But how bold really was it? For after all, he had heard that Jesus was already doing such things as he was requesting, and was doing it for everybody who asked, and also some who did not ask. So it wasn't so bold and demanding after all, with the exception of expecting the same for a Gentile, which he covered by admitting his unfitness.

9And when Jesus heard these words, he was amazed at him, and turning to the crowd following him, he said, "I tell you, not in Israel have I found such faith."
10And when the ones who had been sent returned to the house, they found the slave well.

Jesus Raises a Dead Man at Nain

11And it came about that on the next day, he went into a town called Nain, and his disciples and a large crowd went along with him. 12And as he approached the town gate, behold, a dead person was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her. 13When he saw her, the Lord was moved with pity for her, and he said to her, "Don't cry."
14And he went up to the coffin and touched it, and the pallbearers stood still. And he said, "Young man, I say to you, rise up!" 15And the dead man sat up, and began to speak. And he gave him back to his mother.
16And fear took hold of all, and they praised God, saying, "A great prophet has been raised up among us," and, "God has come to help his people." 17And this news about him spread throughout the land of the Jews and the surrounding country.

Jesus and John the Baptizer

18And John's disciples reported to him about all these things. And after calling two of his disciples to him, John 19sent word to the Lord, as follows: "Are you the one who was to come, or should we expect another?"
20And when they had come to him, the men said, "John the Baptizer sent us to you saying, 'Are you the one who was to come, or should we expect another?'"
21In that same hour he healed many *people* of diseases and sicknesses and evil spirits, and gave sight to many who were blind. 22And in answer, he said to them, "Go and report back to John what things you saw and heard: The blind see again, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor. 23And *tell him*, 'Blessed be whoever is not offended on account of me.' "[79]
24And as John's messengers were leaving, he began to speak to the crowd about John: "What did you go out into the desert to see? A reed getting swayed to and fro by the wind? 25On the contrary, what did you go out to see? A man dressed in delicate clothes? Behold, those in expensive clothes and living in luxury are in royal palaces. 26On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet. 27This is the one about whom it is written:

'Behold, I am sending my messenger
before your face,
who will prepare your way
before you.'[80]

28I tell you, among those born of women, no one is greater than John the Baptizer. Yet the one who is least in the kingdom of God is greater than he."
29(And all the people who heard, even the revenue agents, vindicated God, having been baptized with the baptism of John. 30But the Pharisees and the lawyers, not baptized by him, rejected the purpose of God for themselves.)
31"To what, then, shall I compare the people of this generation? And what are they like? 32They are like children sitting in the marketplace and calling out to one another and saying:

'We played the flute for you,
and you didn't dance;
we sang a dirge,
and you didn't cry.'

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79 **7:23** Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was apparently a contrast to John in the following: He did not worry too much about ceremonial washing (Diatess 5:45, 14:1-10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25,26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 7:15-19). He did not fast, or at least did not teach his disciples to fast (Diatess. 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Luke 7:33, 34; Matt. 11:18-19; Diatess. 10:30). He associated with "shady" characters (Diatess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:34, 7:39, 15:1-2, 19:7). He violated the Sabbath by allowing his disciples to husk grain (Mark 2:23-28; Matt. 12:1-8; Lk 6:1-5). He did not pay the two-drachma tax, except for only the 2 people who were discovered, out of the total of 13 in his party (Diatess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see my endnote in my translation of the gospel of Matthew.) It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17

80 **7:27** This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

33For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' 34The Son of Man came eating and drinking, and you say, 'Behold a glutton and a drunkard, a friend of revenue agents and sinners.' 35Regardless, wisdom is vindicated by all her children."[81]

A Prostitute Washes Jesus' Feet with her Tears

36But one of the Pharisees asked him to eat with him, and he went to the Pharisee's house and reclined.[82] 37And behold, a woman who was being a sinner in that town came, who having learned that he is reclining at the Pharisee's house, had brought an alabaster bottle of perfume, 38and appeared behind Jesus, weeping at his feet. And with the tears she began to bathe his feet. And with the hairs of her head she was wiping off, and earnestly kissing his feet, and anointing them with the perfume.

39When the Pharisee who had invited him saw this, he thought to himself as follows, "If this man were a prophet, he would know who and of what sort is the woman touching him— that she is a sinner."

40And Jesus spoke up, and said to him, "Simon, I have something to tell you."

"Tell me, teacher," he says.

41"Two men were debtors to a moneylender. One owed five hundred denarii,[83] and the other fifty. 42And as they did not have the money to pay him back, he freely forgave them both. Now which of them will love him more?"

43In answer Simon said, "I suppose the one whom he freely forgave more."

And he said to him, "You have judged correctly." 44And turning toward the woman, he was saying to Simon, "Do you see this woman? Your house I entered. Water you did not give me for my feet, but this woman bathed my feet with her tears, and wiped them off with her hair. 45A kiss you did not give me, but this woman, from the time I entered, has not stopped earnestly kissing my feet. 46With oil you did not anoint my head, but this woman with perfume anointed my feet. 47For which reason, I tell you, her many sins have been forgiven, that she loved much. But someone who has been forgiven little, loves little."[84]

48And he said to her, "Your sins are forgiven."

49And those reclining with him began to say to themselves, "Who is this who even forgives sins?"

50But he said to the woman, "Your faith has saved you. Go with peace."

Chapter 8

Jesus' Financiers

1And it came about after this that he traveled about through one city and village after another, proclaiming the good news of the kingdom of God. The Twelve were with him, 2and also some women who had been cured of evil spirits and diseases: Mary, called the Magdalene,[85] from whom seven demons had come out; 3and Joanna the wife of Kuza, the manager of Herod's household; and Susanna; plus many others; these women were providing for them out of their own means.

The Parable of the Sower

4And when a great crowd was coming together, people from every one of those towns coming toward him, he spoke by means of a parable: 5"The sower went out to sow his seed. And in the process of sowing, some seed fell beside the row and was trampled on, and the birds of the sky devoured it. 6And other seed fell on rock, and after it grew, it withered, having no way to get moisture. 7And other seed fell in the midst of thorns, and the thorns grew up and choked it. 8And other seed fell into good soil, and when grown it produced fruit a hundredfold."

After he said these things, he called out, "Whoever has ears to hear, hear."

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[81] **7:35** Greek τέκνων; perhaps a misunderstanding of the Aramaic for "works." Which would make sense: emphasis on ALL. You have to look at ALL the works of a person, not judge on superficial things like eating and drinking, which in fact Paul says in Romans 14:17, but of righteousness, peace, and joy in the Holy Spirit.

[82] **7:36** In that time and culture, those eating a meal lay on a futon of sorts, on their sides and resting on an elbow, with their feet off the floor. That is how the woman could both stand behind him at his feet, and wipe his feet with her hair.

[83] **7:41** A *denarius* was a coin worth about a day's wages.

[84] **7:47** Verse 47 is difficult in terms of Greek exegesis, and can't help but be influenced by one's existing beliefs regarding sin and salvation. Are the woman's many sins forgiven because she loved much? Or does she love much because her many sins are forgiven? Consult the many English translations, and you will be surprised to see which falls on which side of this problem. Nevertheless, a few things are clear: Jesus means to point out that the woman loved more because she was forgiven more. And also clear is where Jesus declared in verse 50 that it was her faith that had saved her. And it was not faith without repentance. For her weeping and humility could indicate repentance, and since Jesus knew the hearts of all humans (John 2:24-25; Diatess. 5:36), he apparently knew that in her was true repentance.

[85] **8:2** A *Magdalene is* someone who is from the town of *Magdala*, just as a Seattleite is someone who is from the city of Seattle.

The Parable of the Sower Explained

9And his disciples asked him the intent[86] of this parable, 10and he said, "To you it is given such that you will know the mysteries of the kingdom of God, but to the rest in parables,[87] so that,

> "'Though seeing, they will not see,
> and though hearing,
> they will not understand.'[88]

11 "This, then, means the parable: The seed is the word of God. 12And the ones beside the row are those who when they hear, next comes the devil, and takes away the word from their heart, so that they will not believe and be saved. 13And the ones on the rock are those who when they hear, receive the word with joy. They are also ones who have no root, and believe for a time, and in the time of trial shrink back. 14And the seed falling in the thorns, these are those who hear, and as they go, are choked by the worries and riches and pleasures of life, and do not bear fruit to the end. 15And the seed in good soil, these are those who when they hear the word, retain it in a good and worthy heart, and bear fruit with perseverance.

16"Now no one after lighting a lamp covers it with a bucket, or puts it under a bed, but instead puts it on the lamp stand, so that those coming in may see the light. 17For there is nothing hidden that will not be made manifest, nor secret, that will not become clearly known, and come into illumination. 18Watch therefore how you listen, for whoever has, it will be granted him, and whoever has not, even what he seems to have will be taken away from him."

Jesus' Mother and Brothers

19And his mother and brothers came to him, and were not able to get near him because of the crowd. 20And it was reported to him, "Your mother and brothers are standing outside, wanting to see you."

21But he in answer said to them, "These are my mother and brothers, the ones hearing and doing the Word of God."

Jesus Commands the Elements

22And it came about during one of those days when he and his disciples had gotten into a boat, that he said to them, "Let's cross over to the other side of the lake." And they put out to sea.

23And as they sailed, he fell asleep. And a storm of wind came down onto the lake, and they were being swamped, and in great danger.

24And after approaching him, they roused him, saying, "Master, we are going to die!"

And when he was awake, he rebuked the wind and the roughness of the water, and they stopped, and it was calm. 25And he said to them, "Where is your faith?"

But they were amazed and fearful, saying to one another, "Who then is this? For he even commands the wind and the water, and they obey him!"

The Legion of Demons Near Gadara

26And they sailed down into the territory of the Gadarenes,[89] which is opposite Galilee. 27And as he was going on shore, a man from the town met him, demon-possessed, and not having put clothes on for quite some time, and who was living not in a house but in the tombs.

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[86] **8:9** The Greek word is the 3rd person, singular, present, optative form of the verb 'to be.' It says, literally, "What is the being of this parable?" Except in optative mood. "What is this parable supposed to be? Except there must be a word which encompasses both 'meaning' and 'reason for being.' Thus, "What is this parable meant to accomplish?" The word 'essence' comes to mind, but 'essence' does not include the "reason why you speak in parables" idea. The word 'intent' encompasses the meanings "import, significance, and meaning," and also the mood of potential. We know this 'why' meaning must be part of the meaning of the disciples' question, both because of Jesus' answer, explaining 'why' he used parables; and also from the parallel account in Matthew 13:10, where the disciples say simply, "Why do you speak to the people in parables." (In Mark it is very ambiguous.) Luke elsewhere in his Greek uses the word 'to be' for the meaning and intent of impersonal events. See for example, Acts 2:12, where in reference to the disciples' speaking in dozens of languages simultaneously, the onlookers say, literally, "What does this wish to be?" But instead of the verb 'to be' in the optative mood, 'to be' is an infinitive, and the verb 'thelo' for 'wish, will' is used with it. However, Luke uses the exact same inflection of this same verb in Luke 3:15 as here in 8:9, where the crowd wonders if John the Baptizer might possibly be the Messiah.

[87] **8:10a** Or, "To you it is granted (perfect tense) to know the mysteries of the kingdom of God, but to the rest in parables, so that..." The problem with this latter reading is determining what verb is to be implied or supplied for the phrase "but to the rest in parables." This is why I interpreted the infinitive as one of result: "such that you will know." Then the same idea, that is the idea, "in such a way," easily carries over to the "but to them in parables."

[88] **8:10b** Isaiah 6:9

[89] **8:26** txt γαδαρηνων A E R W 𝔐 syr^{c,s,p,h} Diatess^{syr} mss$^{acc\ to\ Or}$ mss$^{acc\ to\ Titus\text{-}Bostra}$ TR RP TH♦ ‖ γερασηνων 𝔓^{75} B D it$^{a,aur,b,d,e,f,ff^2,l,q,r^1}$ vg syr^{hmg} cop^{sa} mss$^{acc\ to\ Or}$ mss$^{acc\ to\ Titus\text{-}Bostra}$ SBL TH♦ NA29 {C} ‖ γεργεσηνων ℵ L Ξ syr^{pal} arm eth geo Diatess^{arm} Or Titus-Bostra Epiph Cyr^{lem} Hesych ‖ *lac* C N P Q T. Note that both syr^{p,h} read Gadarenes in all 3 synoptic gospels. Topographically (the right cliffs, and the prepositional phrase of Lk

28And when he saw Jesus, he fell down before him crying out, and in a loud voice he said: "What business is there between you and me, O Jesus, you son of the Most High God? I beg you, do not torture me!"
29For Jesus was commanding the evil spirit to come out of the man. For many times it had possessed him, and he would be bound with chains and leg irons and guarded, but tearing the bonds apart, he would be driven by the demon into solitary places.
30And Jesus questioned him: "What is your name?"
And he said, "Legion.[90]" For many demons had entered into him. 31And they were pleading with him that he not order them to depart into the Abyss.
32And a considerable herd of pigs was feeding there on a hillside, and they begged him to allow them to enter into them, and he allowed them.
33So coming out from the man, the demons entered into the pigs, and the herd rushed down the steep bank into the lake, and drowned.
34And seeing what had happened, the herders fled, and reported it to the town and to the farms. 35And they came out to see what had happened. And they came to Jesus, and found the man from whom the demons had gone out sitting at Jesus' feet, dressed, and in his right mind, and they were afraid. 36And the ones who had seen reported to them how the demon-possessed man had been cured. 37And all the population of the neighborhood of the Gadarenes asked him to go away from them, for they were overcome with great fear. So he got into the boat *and* turned back.
38But the man from whom the demons had gone out was begging to accompany him. But Jesus sent him away, saying, 39"Return to your house, and recount all the things God has done for you." And he went, throughout the whole town, proclaiming what things Jesus had done for him.

A Dead Damsel and a Sick Woman

40And it came about that upon his return, a crowd was welcoming him, for they were all expecting him. 41And behold, a man had come whose name was Jairus, and this man was a synagogue ruler. And falling at Jesus' feet, he begged him to come to his house, 42because he had an only daughter, about twelve years of age, and she was dying.
And as he was on his way, the crowds were pinching him in. 43And a woman suffering a flow of blood for twelve years, who had spent everything she owned on doctors and not been able to get healing from anyone, 44came up behind and touched the tassel[91] of his cloak, and immediately her flow of blood stopped.
45And Jesus said, "Who was it touching me?"
When everyone denied it, Peter said, "Master, the crowds are pushing in together and jostling you."
46But Jesus said, "Someone touched me, for I sensed power go out from me."
47Then the woman, seeing that she was not going unnoticed, came, trembling.[92] And falling at his feet, she related before all the people the reason she had touched him, and how she had been instantly healed. 48And he said to her, "Daughter, your faith has healed you. Go with peace."
49While he was still speaking, someone comes from the synagogue ruler's, saying, "Your daughter has died. Don't trouble the teacher any more."
50But having heard, Jesus responded to him, "Don't be afraid. Only believe, and she will be healed."
51And when he went into the house, he did not allow anyone to enter with him except Peter and John and James, and the father of the maiden and the mother. 52And all were weeping and wailing for her. But he said, "Do not weep. She is not dead but sleeping." 53And they laughed scornfully at him, knowing that she had died.
54Then, holding her hand, he called out, as follows: "Damsel, wake up!"[93] 55And her spirit returned, and she stood up at once, and he ordered that she be given something to eat. 56And her parents were astonished. Then he charged them not to tell anyone what had happened.

8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely. I am puzzled why any Bible translation would be content having different cities in different gospels in their version. I settle on Gadarenes for all 3 gospels.

[90] **8:30** Among the Romans a *legion* was a select body of soldiers— a complete army of cavalry and infantry, numbering from 4,200 to 6,000 men, usually with approximately an equal number of auxiliary troops, thus totaling about 10,000. The *legion* was divided into ten cohorts of 1,000 each. In this case, a more general meaning of the word *legion* probably applies: a very large number.

[91] **8:44** See Numbers 15:38, Deut. 22:12

[92] **8:47** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean as well.

[93] **8:54** The Greek verb is ἐγειρω - egeírō and would generally mean "rouse yourself; wake up; get up." In figurative use it means, "wake up from death," or in the passive, "be raised from the dead." So also with the Greek word ἀνίστημι, which means "stand up," but which spiritually means "rise from the dead."

Chapter 9

Jesus Sends Out the Twelve

1And having called the Twelve together, he gave them power and authority over all the demons and diseases, in order to heal. 2And he sent them to proclaim the kingdom of God and to cure, [94] and said to them: "Take nothing for the journey— neither staffs,[95] nor knapsack, nor bread, nor silver, neither have two tunics each. [96]

4"And into whatever house you might enter, there remain, and from there go forward. 5And all the *places* that do not welcome you, going forth from that town, shake the dust off your feet, as a testimony against them."

6And going forth they went throughout all the villages, preaching the good news, and healing everywhere.

Herod Hears of Jesus

7Now Herod the tetrarch heard about all that was going on, and kept becoming perplexed, because it was said by some that John had been raised from the dead, 8and by some that Elijah had appeared, and still others that a prophet, one of the Ancients, had come back to life.

9But Herod said, "John, I beheaded. Who, then, is this I hear such things about?" And he tried to see πhim.

Jesus Feeds the Five Thousand

10And when the apostles returned, they reported to him what things they had done. Then he took them, and retreated in private toward a town called Bethsaida.[97] 11But the crowds who knew, followed him. So, welcoming them, he spoke to them about the kingdom of God, and the ones having need of healing, he cured.

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[94] **9:2** txt ἰᾶσθαι B syr^{c,s} WH NA25 ‖ ἰᾶσθαι τοὺς ἀσθενεῖς ℵ A D L Ξ it^{a,aur,b,d,e,ff2,l,q,r1} vg arm (eth) geo TH [NA29] {\} ‖ ἰάσασθαι τοὺς ἀσθενεῖς 070 ‖ ἰάσασθαι τοὺς ἀσθενοῦντας W ‖ ἰᾶσθαι τοὺς ἀσθενοῦντας C E TR RP ‖ ἰᾶσθαι πάντας τοὺς ἀσθενοῦντας it^{f} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T. I think the additions were only natural and that the variety of them betrays their spuriousness.

[95] **9:3a** txt μήτε ῥάβδους A C^{2} TR RP ‖ μήτε ῥάβδον ℵ B C* D E* L W TH NA29 {\} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T. The UBS (singular) reading would mean Jesus is saying, "Take nothing for the journey, neither a staff..." Whereas in Mark 6:8, both Greek texts say that Jesus instructed them "that they should take nothing for the trip except a staff only." Did an Alexandrian copyist accidentally change the number of this word to the singular in conformity with the surrounding subjects in the phrase? Or did a later copyist that gave us the Byzantine tradition change it to the plural in an attempt to eliminate the contradiction with Mark 6:8? Some interpreters say that the plural of staffs is similar to how Jesus tells them, later in the same verse of Luke 9:3, not to take more than one tunic. So let us suppose that that is true, that Jesus told them to take only one staff each, instead of more than one staff each. Then the question arises: why would anyone take more than one staff anyway? And have you ever seen anyone use more than one staff at a time? I think I have seen that once or twice in my lifetime, and that was because the person was lame or injured. (Actually, in 2007 I just met a guy who does use two walking sticks; he is not injured. They are metal, somewhat like ski poles. It seemed ridiculous to me; he is apt to catch one on something and trip over it.) But we have no reason to think here that any of the disciples was lame or injured. The only other reason that I could come up with as a reason why the disciples might take more than one staff each, was to carry a spare staff. To do that would not make much sense to me though, as someone who has done a lot of hiking in my lifetime (for lack of automobile roads in my part of New Guinea). I would not want to carry the extra weight or bulk for insufficient reason. But then again, I hiked in rain forest, where I could cut myself a new walking stick at any time without any trouble finding one. The disciples, on the other hand, were hiking in a place much more arid, where it would not be near as easy to find another walking stick after the rocky surface had worn down their first one.

[96] **9:3b** txt ἀνὰ δύο A C^{3} D E* W it^{d} syr^{h} Basil TR RP SBL TH♦ (NA29: [ἀνὰ] δύο) {\} ‖ δύο ℵ B C* L Ξ 070 it^{a,aur,b,e,f,ff2,l,q,r1} vg syr^{s,c,p,pal} cop^{sa} arm eth geo WH TH♦ ‖ “and not even two” syr^{s} ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T.

[97] **9:10** txt

εἰς πολιν	καλουμενην	Bδα.	𝔓^{75} ℵ^{1} B L Ξ* 33 (syr^{s}) cop^{sa} TH NA29 {B}
εἰς κωμην	λεγομενην	Bδα.	D (it^{d})
εἰς τοπον ερημον			ℵ*^{,2} 157 syr^{c} cop^{bomss}
εἰς ερημον τοπον			1241
εἰς κωμην	καλουμενην	Bδα.	εἰς τοπον ερημον Θ it^{r1}
εἰς τοπον	καλουμενον	Bδα.	Ψ
εἰς τοπον ερημον	καλουμενον	Bδα.	it^{a,aur,b,e,f,ff2,l,q} vg
εἰς ερημον τοπον πολεως κλουμενης		Bδα(ν).	A f^{13} 565
εἰς τοπον πολεως κλουμενης		Bδα(ν).	f^{1} 205 700
εἰς τοπον ερημον πολεως κλουμενης		Bδα(ν).	C E N W Ξ^{c} 𝔐 syr$^{(p),h}$ (arm) (eth) (geo) TR RP
lac			𝔓^{45} F P Q T

I think the great variety of readings in the Greek manuscripts here arose from many scribes’ simplistic understanding of the preposition εἰς having to mean “into Bethsaida,” or "in Bethsaida," and then changing the text in order to eliminate a perceived contradiction. But Luke in his gospel and Acts often uses the preposition εἰς to mean “toward,” "in the direction of." There is no contradiction here in the UBS/NA29 text with other gospels, since the rendering, “retreated toward Bethsaida” allows them to have stopped before reaching Bethsaida, stopped in a

12But the daylight began to decline, and the twelve approached *and* said to him, "Dismiss the crowd, so they can go to the surrounding villages and farms to sleep and find supplies. Because here, we are in a remote place."
13And he said to them, "You give them something to eat."
But they said, "We have no more than five loaves and two fish, unless we were to go and buy food for all this crowd." 14For there were about five thousand men.
And he said to his disciples, "Get them to recline in groups of about fifty each." 15And they did so, and got them all to recline. 16And taking the loaves and the two fish, *and* looking up to heaven, he blessed them and broke them, and gave to the disciples to set before the people.
17And they all ate and were satisfied, and their leftovers picked up were twelve large baskets of fragments.

Peter's Confession of Messiah

18And it came about that, when he was praying in private, the disciples were with him, and he queried them, saying, "Who do the crowds maintain me to be?"
19And they in answer said, "John the Baptizer; and others, Elijah; and others that a prophet, one of the Ancients, has risen again."
20And he said to them, "But you, who do you maintain me to be?"
And Peter in answer said, "The Christ[98] of God."

Jesus Predicts His Death

21But he, admonishing them, charged them to tell this to no one, 22saying, "The Son of Man must suffer many things and be rejected by the elders, the chief priests, and Torah scholars, and be killed, and on the third day be raised again."
23Then toward everyone he was saying, "If someone wants to come after me, he must deny himself, and take up his cross daily,[99] and follow me. 24For whoever wants to save his life will lose it; but whoever loses his life for my sake, this one will save it. 25For how does it benefit a human being when he has gained the whole world, but has lost or been forfeited his very self? 26For whoever is ashamed of me and of my words, that person the Son of Man will be ashamed of, when he comes in his glory, and of the Father, and of the holy angels. 27But truly I say to you: There are some, of the ones standing here, who will certainly not taste death until they see the kingdom of God."

The Transfiguration

28And it came about, something like eight days after these words, that having taken Peter and John and James, he went up into the mountain, to pray. 29And it came about that as he prayed, the appearance of his face *was* different, and his clothes *were* a glistening white. 30And behold, two men were conversing with him, who were Moses and Elijah, 31who, having been made visible in glory, were relating about the exodus[100] of him, which was soon to be coming true in Jerusalem.
32But Peter and the ones with him were heavy-eyed with sleepiness. But when they had fully woken up, they saw his glory, and the two men standing with him. 33And it came about that as those were moving off from Jesus, Peter said to him, "O Master, it is good for us to be here, and we should make three shelters, one for you and one for Moses and one for Elijah." (Not knowing what he is saying.)
34And as he was saying these things, a cloud came, and it began to overshadow them. And they were afraid as they went into the cloud. 35And a voice came from the cloud, saying, "This is my Son, the Chosen One; [101] listen to him." 36And when the voice happened, they found Jesus alone. And they kept quiet and told no one in those days anything that they had seen.

The Disciples Accused of Impotence to Heal

37And it came about that during the following day, as they were coming down from the mountain, a large crowd met him. 38And behold, a man in the crowd shouted out, saying, "Teacher, I beg of you to look at my son; because he is my only born, 39and behold, a spirit takes over him and he suddenly cries out, and it convulses him with foaming *at the mouth*. And it hardly goes away from him, wearing him out. 40And I pleaded with your disciples that they cast it out, and they were not able to."

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deserted place. The reading in the UBS text best explains the rise of all the other readings, and is original. The usual renderings of the Majority Text, such as "retreated into a deserted place belonging to the city of Bethsaida" sound concocted and unnatural do they not?

98 **9:20** That is, the Anointed One of God, or God's anointed; the one God chose and enabled to be the Messiah, prophet, priest and king of Israel.

99 **9:23** txt καθ' ήμέραν "daily" 𝔓75 א*,2b A B L R W Ξ it^{aur,f} vg syr^{c,p,h**} cop$^{sa mss}$ Did TR TH NA29 {\} ‖ *omit* א*,2a C D 𝔐 it syr^{s,hmg} cop$^{sa ms}$ Or? RP ‖ *lac* 𝔓45 N P Q T

100 **9:31** A euphemism for death, like our phrase, "passing on."

101 **9:35** txt ἐκλελεγμένος 𝔓45 𝔓75 א B L Ξ it^{a,aur,ff2,l} vgst syr^{s,hmg} cop^{sa} arm (eth) SBL TH NA29 {B} ‖ ἀγαπητός (Mk 9:7) A C* E N P W it^{b,e,f,q} vg^{cl,ww} syr$^{(c),p,h,pal}$ geo Marcion^{T,E} Cyril Tertullian Ambrose TR RP ‖ ἀγαπητός, ἐν ᾧ ηὐδόκησα D ‖ ἀγαπητός, ἐν ᾧ εὐδόκησα C^{3} it^{d} (cop$^{bo ms}$) ‖ *lac* Q T. It is much easier to explain why copyists would change it to "beloved," than why they would change it to "chosen." This is an example of "scribal assimilation," where the copyists, whether deliberately, or merely because they were more familiar with the other gospels, changed the reading to harmonize it with Matthew's gospel, or even Luke's account of the baptism of Jesus, where God says, "My beloved Son." Or perhaps the concept of "chosen son," since God had only one son, was too difficult, leading copyists to change it to agree with Matthew.

41And in response Jesus said, "O unbelieving and perverted generation, how long must I be with you, and put up with you? Bring your son here."

42And even as he was approaching Him, the demon dashed him to the ground, and thrashed him back and forth. But Jesus rebuked the unclean spirit, and the child was restored to wholeness, and He gave him back to his father. 43And all were struck by the majesty of God.

And while everyone marvelled at all that he was doing, he said to his disciples, 44"You place into your ears these words. For the Son of Man is about to be transferred into[102] the hands of human beings."

45But they were not understanding this statement, and *the meaning* was being kept hidden from them, with the result that they did not see it.[103] And they were afraid to ask him about this statement.

Who Is the Greatest?

46So[104] contention came into[105] them, as to who of them was greatest.[106]

47And Jesus, knowing[107] the contention of their hearts, took a child by the hand, *and* stood him next to himself. 48And he said to them, "Whoever welcomes this child on the basis of my name, is welcoming me, and whoever welcomes me, is welcoming the one who sent me. For the person who is smallest among you all, that is who is great."

Do Not Hinder Other Camps of God's People

49And in response, John said, "Master, we saw someone casting out demons in your name, and we tried to stop[108] him; for he is not following *you* together with us."[109]

50But Jesus said to him, "Do not stop *such*, for someone who is not against you is for you."

Jesus Rejected by a Samaritan Village

51And it came about that the days leading to his being taken up were running out, and he set his face to head toward Jerusalem. 52And he sent out messengers before his face. And when they proceeded forth they went into a Samaritan village, so as to prepare *it* for him. 53And they did not welcome him, because his face was heading toward Jerusalem.

54And when they saw *this*, the disciples James and John said, "Lord, do you will that we command fire to come down from heaven and consume them?" [110]

55But when he turned *to them*, he rebuked them. [111] [112] 56And they moved on, to a different village.

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[102] **9:44** Turned over to, delivered into the custody or jurisdiction of.

[103] **9:45** The verb "to see" in the Greek is in the infinitive form, which DeBrunner [§391(5)] says is an "infinitive of result." This would mean that, instead of the meaning being hidden "with the intended purpose that they would not see it," the sense would be a little weaker, that it was hidden from them, "and the result was that they did not see it."

[104] **9:46a** Verse 46 begins with the conjunctive or transitional particle δέ. The sense seems to be still connected to v. 45, in that there, Jesus admonished them to be sure to understand that he was soon going to be apparently defeated, but they did not understand this, and indeed, as illustration that they did not understand, a contention next arose in them as to who of them is greatest in Jesus' imminent (so they thought) rising to rule over Israel.

[105] **9:46b** The Greek phrase is the verb εἰσέρχομαι combined with the prepositional phrase ἐν αὐτοῖς. Εἰσέρχομαι means "enter into," and the preposition ἐν would usually mean "in," but speaking of a group, as here, could mean "among." The BAG lexicon gives two possibilities for **eisérchomai**, both "entered into them," 1 b β on p. 232d, and "arose among them," 2 b on p. 233b. The BDF Greek Grammar in §202 under "Eis-" says the preposition "en" here is used as "eis," or "into." And in §218, Blass is adamant that the "**en**" here in Luke 9:46 is an example of the "hyper-correct use of "en" (in) for "eis" (into), the most obvious and certain of which are Lk 9:46 'came into them, into their hearts' (cf. v. 47)..." The thing for Blass that re-inforces in his mind that the debate "entered their hearts," is that in the next verse, it says Jesus "knew what was in their hearts." This makes much sense. Yet no English translation that I possess follows Blass in this. But for me, the combination of Bauer and Blass are authorities too great to controvert.

[106] **9:46c** The Greek verb "to be" here is in the optative mood, which DeBrunner says is an example of Luke's use of the optative when following a secondary tense, to introduce indirect discourse.

[107] **9:47** txt ειδως א B cop^{sa} arm eth geo TH NA29 {C} ‖ ιδων A C D E L W Ξ 𝔐 latt cop^{bo} (Or) Jer TR RP ‖ *lac* 𝔓^{45} 𝔓^{75} N P Q T.

[108] **9:49** The Greek verb for "stop" or "bar," κωλύω, is in the imperfect form, which DeBrunner in §326 says is a "conative imperfect," which means "tried to prevent." A little over half of my English translations agree, and render this as "tried to" stop, or something similar.

[109] **9:49** According to DeBrunner, BDF §193(1), this is an "associative (commitative) dative," thus, not meaning "following us," but rather, "following [you] together with us."

[110] **9:54** txt αὐτοὺς 𝔓^{45} 𝔓^{75} א B L Ξ it^{aur,e,l} vg syr^{c,s} cop^{sa} eth^{mss} arm Diatess Cyr Jer TH NA29 {B} ‖ αὐτοὺς ὡς καὶ Ἠλίας ἐποίησεν "even as Elijah did?" A C D E W 0211 𝔐 it^{d,f} syr^{p,h,pal} geo^{2} Bas (Chrys) TR [HF] RP ‖ αὐτοὺς ὡς Ἠλίας ἐποίησεν it^{a,b,q,r1} vg^{mss} (Ambrosiast) Gaud Aug.

[111] **9:55** txt 𝔓^{45} 𝔓^{75} א A B C E L W Ξ 047 it^{aur,e,l} vgst syr^{c,s} cop^{sa} eth^{pt} Bas Cyr-Jer Jer SBL TH NA29 {A} ‖ *add* καὶ εἶπεν, Οὐκ οἴδατε ποίου πνεύματός ἐστε D it^{d} geo (Epiph) Chrys Theodor^{vid} ‖ *add* καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς it^{a,b,f,q,r1} vg^{cl,ww} syr^{p,h,pal} cop arm Ambrosiast Ambr Clem? Chrys Epiph Did TR HF RP. Not counting the latter MS, the main additions are: "...and said, 'You do not know what spirit you are of / will be.'"

The Cost of Following Jesus

57And as they were proceeding on the way, someone said to him, "I will follow you, wherever you might go."
58And Jesus said to him, "The foxes have dens, and the birds of the sky, nestling places, but the Son of Man has nowhere he can lay his head."
59And to another *man*, he said, "Follow me."
But he said, "Lord, give me leave to first go and bury my father."
60But Jesus said to him, "Leave those who are dead to bury their dead themselves; and you, after you have come away,[113] you publicize the kingdom of God."
61And another also said, "I will follow you, Lord. But first give me leave to say farewell to my household."
62But Jesus said, "No one putting hand to plow and looking back to the things behind, is cut out for the kingdom of God."

Chapter 10

Jesus Sends Out the Seventy-Two

1And after these things, the Lord appointed another seventy-two,[114] and sent them out two by two before his face, into every town and place where he himself was about to go. 2And he was saying to them, "The crop is large, but the workers are few. Request therefore of the lord of the harvest, that he send out workers into his harvest. 3Be on your way. Behold, I am sending you out like sheep in the midst of wolves. 4You must carry no moneybag, no knapsack, no sandals, and greet no one along the way.[115]
5"And into whatever house you enter, first you say, 'Peace to this house.' 6And if a child of peace is there, your peace will settle upon him. Otherwise, it will bounce back onto you. 7And in that same house you are to remain, eating and drinking the things belonging to them; for the worker is worthy of his pay; you are not to be moving from house to house.
8"And into whatever town you enter that[116] they welcome you, eat the things being set before you, 9and heal the sick in it, and say to them, 'The kingdom of God has drawn over you.' 10But into whatever town you enter that they do not welcome you, go out into the streets of it, and say, 11'Even the dust sticking to us from your town onto our feet, we are shaking off to you. Even so, know this, that the kingdom of God has drawn near.' 12I assure you, it will be more bearable for Sodom in That Day, than for that town.
13"Woe to you, Khorazin! Woe to you, Bethsaida! For if the miracles that took place in you took place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14In any case, it will be more bearable in the judgment for Tyre and Sidon than for you. 15And you, Capernaum, will you be exalted up to heaven? You will go down to Hades![117]
16"The person who listens to you is listening to me, and the one rejecting you, is rejecting me. And the one rejecting me, is rejecting the one who sent me."
17And the seventy-two[118] returned, with joy, saying, "Lord, even the demons submit themselves to us in your name."
18And he said to them, "I was watching as Satan fell from heaven like lightning.

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112 **9:55-56** txt $\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ ℵ A B C D E L W Ξ 047 it^{l} vgst syr^{s} cop^{sa} eth^{pt} Basil Cyril-Jerusalem Epiphanius Jerome Marcion Chrysostom Didymus SBL TH NA29 {A} ‖ *add* Ὁ γὰρ Υἱὸς τοῦ Ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι it^{f,q} syr^{c,p,h,pal} arm Clement? Ambrose TR HF RP ‖ *add* Ὁ Υἱὸς τοῦ Ἀνθρώπου ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι it^{a,b,r1} ‖ *add* Ὁ Υἱὸς τοῦ Ἀνθρώπου ἦλθεν ψυχὰς ἀπολέσαι, ἀλλὰ σῶσαι it^{aur,e} vg.

113 **9:60** Or, "after you have gone away." It could mean, either after the man leaves Jesus, or after the man leaves (comes away from) the dead. In Greek, the word for "come" was the same as the word for "go." The context here allows the possibility of either. Something else to think about is that in this one conversation between Jesus and the man who wanted to bury his father, three different Greek words are used that could be translated "leave" in English: ἐπιτρέπω ("give me leave"), ἀπέρχομαι (twice, "go off" and "come away"), and ἀφίημι ("leave").

114 **10:1** txt ἑβδομήκοντα δύο $\mathfrak{P}^{75}$ B D 0181 it^{a,aur,b,d,e,l} vg syr^{c,s} cop$^{sa,bo^{ms}}$ arm geo Diatess Adam AposCon Ambrosiaster Aug Marcion^{A} SBL (NA29 [δύο]) {D} ‖ ἑβδομήκοντα ℵ A C E L W Ξ 𝔐 it$^{f,q,r1?}$ syr^{p,h} cop^{bo} eth Marcion^{T} Ir-lat Clem Or Eus Bas Cyr Thodoret; Tert Ambrose^{vid} Jer TR RP TH ‖ ἑβδομήκοντα μαθητάς *Lect* (syr^{pal}) ‖ *lac* $\mathfrak{P}^{45}$ N P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.

115 **10:4** The meaning of the Greek is such that these commands and prohibitions are generally valid, for the whole campaign, and not just right now as they are first leaving.

116 **10:8** A Hebraism, the substituting of καί for ὅτι. Also in verse 10.

117 **10:15** This sentence is quite different in some manuscripts, as also Matthew 11:23. It appears that what I have above, is the original reading. But various transcriptional factors involving the way Greek was written without spaces between words (see the UBS Textual Commentary) and also seemingly a better contextual sense, caused copyists to change the verbs from "will you be exalted" to "you who are exalted," and from "you will go down," to "you will be brought down." Regarding the "You Capernaum, you who are exalted to heaven," the context speaks of what chance each city had to see the light, and experience the kingdom of God having drawn near over them. It does make sense to me, as perhaps to some of the manuscript copyists, that the point Jesus is making is that Capernaum, having been Jesus' base of operations, and his "own town," had already been lifted up to heaven, compared to any other town, in terms of the kingdom of heaven having drawn near. But the UBS textual commentary says, "The unexpected expression, 'And you, Capernaum, will you be exalted to heaven?' is a sharp and startling interrogation, entirely in the manner of Jesus' use of vivid language."

118 **10:17** txt ἑβδομήκοντα δύο $\mathfrak{P}^{75}$ B D R 0181 it^{a,aur,b,d,e,l} vg syr$^{s,h^{mg}}$ cop$^{sa,bo^{ms}}$ arm geo Diatess Adam AposCon (Ambrosiaster) Aug SBL (NA29 [δύο]) {D} ‖ ἑβδομήκοντα $\mathfrak{P}^{45}$ ℵ A C E L N W Ξ 𝔐 it^{f,i,q} syr^{c,p,h,pal} cop^{bo} eth Ir-lat Hipp^{Arab} Clem Or Eus Chrys TR RP TH ‖ ἑβδομήκοντα μαθηταί 1243 ‖ *lac* P Q T. See Endnote #2 at the end of this document, which more fully discusses this question.

19"Behold, I have given you authority to tread upon snakes and scorpions, and over all the power of the enemy; and nothing will by any means harm you. 20Nevertheless, do not rejoice in this, that the spirits submit to you; but rejoice that your names are written down in heaven."

21In that same hour, he exulted in the Holy Spirit, and said, "I praise you, Father, O Lord of heaven and earth, that you have hidden these things from the learned and intelligent, and revealed them to babes. Yes, O Father, for that is what was pleasing in your sight.

22"Everything has been turned over to me by my Father, and no one knows who the Son is, except the Father; and who the Father is, except the Son, and those to whom the Son decides to reveal *it*."

23And after he had turned toward his disciples privately, he said, "Blessed are the eyes that see what you see. 24For I tell you, many prophets and kings wanted to see what you are seeing, and did not see it, and to hear what you are hearing, and did not hear it."

The Parable of the Good Samaritan

25And behold, a lawyer arose, testing him, saying, "Teacher, what must I do to inherit eternal life?"

26And he said to him, "What is written in the law? What is your reading of it?"[119]

27And he in answer said, "You shall love Yehovah your God from your whole heart, and with all your soul, and with all your strength, and with all your mind,[120] and your neighbor as yourself."[121]

28And He said, "You have answered correctly. Do this, and you will live."

29But wanting to justify himself, he said to Jesus, "And who is my neighbor?"

30In reply, Jesus said, "A man was going down from Jerusalem to Jericho, and he fell among bandits. And they, when they had stripped him and inflicted wounds, went away, leaving him half dead.[122] 31And by chance a priest was going down that road, and when he saw him, he avoided *him*. 32And likewise also a Levite, when he came near that place and saw,[123] passed on around. 33But a Samaritan came traveling by him, and when he saw, was moved with pity. 34And he approached *and* stopped up his wounds, *and* applied olive oil and wine. And mounting him on his own animal, he took him to an inn and took care of him. 35And on the morrow, he took out two denarii,[124] gave *them* to the innkeeper, and said, 'Take care of him, and whatever you spend beyond *this*, I will reimburse you when I return.'

36"Which of these three seems to you a neighbor for the one who fell among bandits?"

37And he said, "The one who did the mercy with him."

And Jesus said to him, "Go yourself and do likewise."

Jesus at Mary and Martha's House

38And when he moved on, he entered a certain village. And a woman by the name of Martha hosted him for dinner. 39There was also a sister to that one, named Mary, and she having sat down at the Lord's feet, was listening to his word.

40But Martha was being drawn away by many chores of hospitality. But when she did come over, she said, "Lord, doesn't it concern you that my sister has left me to serve alone? Tell her therefore that she should help carry the load with me."

41But in answer, Jesus said to her, "Martha, Martha. You are getting concerned and agitated over many things. 42But there is only one thing that warrants it. For Mary has selected the good portion, which will not be taken away from her."

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119 **10:26** The Greek says literally, "How do you read it?" The BDAG lexicon says this means "What does it say."

120 Deuteronomy 6:5

121 Leviticus 19:18

122 **10:30** txt ἡμιθανῆ 𝔓45 𝔓75 א B D L Ξ TH NA29 {\} ‖ ἡμιθανῆ τυγχάνοντα A C E N 070 𝔐 TR RP ‖ *lac* P Q T. The BDAG lexicon says this 𝔐 reading means "leaving him for half dead, as indeed he was." The BDF grammar §414(1) glosses the word τυγχάνειν as "happen to be." Thus: the bandits supposed that he was half dead without knowing for sure, but it so happens that he was indeed half dead.

123 **10:32** txt

	κατα τον	τοπον ελθων	και ιδων	𝔓75 א2 B L Ξ 070 SBL TH
γενομενος	κατα τον	τοπον	και ιδων	𝔓45
γενομενος	κατα τον	τοπον	και ιδων αυτον	D lat
[γενομενος]	κατα τον	τοπον ελθων	και ιδων	NA29 {\}
γενομενος	κατα τον	τοπον	ιδων αυτον	syrs,c,p arm
γενομενος	κατα τον	τοπον ελθων	και ιδων αυτον	A syrh cop
γενομενος	κατα τον	τοπον ελθων	και ιδων	C N W 𝔐 TR RP
		omit (h.t.)		א*
		lac		P Q T

124 **10:35** One denarius was worth a day's wage.

Chapter 11

Prayer

1And it came about when he was praying in a certain place, that as he was finishing, one of his disciples said to him, "Lord, teach us to pray, even as John taught his disciples."
2And he said to them, "When you pray, say:

" 'Father, [125] hallowed be your name.
May your kingdom come. [126]
3Give us each day our daily bread.
4And forgive us our sins,
for we ourselves also forgive
everyone who is indebted to us.
And lead us not into temptation.' " [127]

5And he said to them, "Suppose one of you shall have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves, 6because a friend of mine has shown up, from a journey toward me, and I have nothing to set before him.'
7"That one inside may say in answer, 'Do not cause me hassles. The door is already shut up, and my children are in bed with me. I can't get up to give you something.' 8I tell you, even if he will not get up and give you something because of being your friend, yet because of brash persistence on your part he will get up, and give you as much as you need.
9"So I say to you: Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you. 10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.[128]
11"And which father among you, if his child will ask for a fish, will hand him a snake instead?[129] 12Or again, if he asks for an egg, will hand him a scorpion? 13If you, then, though you are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?"

Jesus and Baalzibbul

14And he was casting out a demon of muteness. And it came about that after the demon went out, the mute man spoke. And the crowd was amazed.
15But some of them said, "It is by Ba'al-zibbul,[130] the prince of demons, that he drives out demons." 16And others, testing him, wanted from him a sign out of heaven.

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[125] **11:2a** txt $\mathfrak{P}^{75}$ ℵ B (L arm +ἡμῶν) it^{aur} vg syr^{s} Marcion Tertullian Or Cyril SBL TH NA29 {A} ‖ *add* ἡμῶν ὁ ἐν τοῖς οὐρανοῖς (*harmonization to Mt 6:9*) A C D P W 𝔐 it$^{(a),b,d,e,f,(ff^2,i)l,q,r1*}$ syr^{c,p,h} cop^{sa} eth geo Diatess Orig TR RP ‖ *lac* $\mathfrak{P}^{45}$ N Q T.

[126] **11:2b** txt σου $\mathfrak{P}^{75}$ B L vg syr^{c,s} arm Diatess^{syr} (Marcion$^{acc.\ to\ Tertullian}$) Or; Tertullian^{vid} Aug^{vid} TH NA29 {A} ‖ σου·γενηθήτω τὸ θέλημά σου it^{a} vg^{mss} cop$^{sa,bo^{mss}}$ geo ‖ σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, οὕτω καί ἐπὶ τῆς γῆς ℵ* ‖ σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ γῆς ℵ^{3} 070^{vid} A C D P W it$^{aur,b,d,e,f,\ ff^2,i,(l),q,r1}$ vg^{mss} syr^{p,h} cop^{bo} eth ‖ σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς ℵ^{2} E 𝔐 it$^{aur,b,d,e,f,ff^2,i,(l),q,r1}$ vg^{mss} syr^{p,h} cop^{bo} eth (Titus-Bostra) Cyril TR RP ‖ lac $\mathfrak{P}^{45}$ N Q T.

[127] **11:4** txt $\mathfrak{P}^{75}$ ℵ*,3 B L it^{aur} vg syr^{s} cop$^{sa,bo^{pt}}$ arm geo Marcion Tertullian Or Cyril Aug TH NA29 {A} ‖ *add* ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ "but deliver us from evil" (*harmonization to Mt 6:13*) ℵ^{2} A C D E W it$^{aur,b,d,e,f,ff^2,i,l,q,r1*}$ vg^{mss} syr^{c,p,h} cop$^{bo^{pt}}$ eth Diatess^{syr} (Titus-Bostra) TR HF RP ‖ *lac* $\mathfrak{P}^{45}$ N P Q T. The first corrector of Codex Sinaiticus transposes the words to after "earth" in another addition to the text earlier.

[128] **11:10** The "continuous" aspect of the Greek verbs here is a part of their meaning that is essential to this passage. In fact, the whole point of the parable is persistence, verse 8. So to translate v. 9 as, “Ask, and it will be given to you,” would be incorrect and misleading. Someone might interpret it to mean that you will only have to ask once.

[129] **11:11**

	$\mathfrak{P}^{45}$ $\mathfrak{P}^{75}$ B it$^{ff^2,i,l}$ syr^{s} cop^{sa} arm Marc^{Ep} Or TH NA29 {B}
αρτον μη λιθον επιδωσει αυτω η	ℵ L it$^{aur,b,c,(d),f,r1}$ vg Aug
αρτον μη λιθον επιδωσει αυτω η και	A D E R W 𝔐 it^{q} syr$^{(c,p),h}$ (cop^{bo}) eth (geo) (Adam) (Sev) RP
αρτον μη λιθον επιδωσει αυτω ει και	TR
αρτον μη λιθον επιδωσει αυτω και	εαν αιτησι ων μη επιδωσει αυτω σκορπιον η και C
lac	N P Q T

Editors opposing the Byz reading say it is a harmonization to Matthew 7:9.

[130] **11:15** The Greek manuscripts say Beelzeboul. The KJV and NKJV say Beelzebub, even though there is not one Greek manuscript that says that, not even the Textus Receptus; but only a few Latin and Syriac. Beelzeboul comes from the Hebrew Ba'al-zibbul. "Ba'al" means Lord or Prince. Ba'al was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Ba'alzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Ba'alzibbul meaning "Prince of flies." In this way the followers of Yehovah made fun of Ba'al. Later the name Baalzebub became associated with the Aramaic Beeldebaba, "enemy."

17But he, knowing their thoughts, said to them, "Every kingdom divided against itself is desolated, and a house divided against itself falls. 18So also, if Satan was divided against himself, how will his kingdom stand? I say this because you claim I drive out demons by Baal-zibbul. 19Now if I drive out demons by Baal-zibbul, by whom do your followers drive them out? So then, they will be your judges. 20But if I am driving out demons by the finger of God, then the kingdom of God has come upon you.

21"When a strong man, fully armed, guards his own castle, his possessions are safe. 22But when a stronger one than he comes and overpowers him, he takes away the armor upon which his confidence was based, and divides out the spoils.

23"The person who is not with me is against me, and the one not gathering with me is scattering."

24"When an evil spirit comes out of a human being, it goes through waterless places, seeking rest. And not finding it, at that time[131] it says, 'I will return to the house from which I came out.' 25And when it arrives, it finds the house unoccupied, swept clean and put in order. 26Then it goes and brings with it seven other spirits more wicked than itself, and they come inside and live there. And the final condition of that human is worse than the first."

27And it came about that as Jesus was saying these things, a woman in the crowd lifted up her voice and said to him, "Blessed are the womb that bore you, and the breasts on which you sucked."

28But he replied, "Blessed rather[132] are those who hear the word of God and obey it."

The Sign of Jonah

29And as the crowds were pressing together upon him, he began to say, "This generation is a wicked generation; it asks for a sign. And no sign will be given it except the sign of Jonah.[133] 30For just as Jonah was a sign to the Ninevites, so also the Son of Man will be to this generation. 31The Queen of the South will be raised at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to listen to the wisdom of Solomon, and behold, one greater than Solomon is here. 32The men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, one greater than Jonah is here.

The Light of the Body

33"No one after lighting a lamp puts it out of view, or under a basket,[134] but rather on the lamp stand, so that those who come in may see the light. 34The lamp of the body is your eye. When your eye is open and generous, your entire body is brightly lit also. But when your eye is suspicious and stingy,[135] your body is in darkness also. 35See to it, therefore, that the light in you is not darkness. 36If then your whole body is brightly lit, not having any part dark, it will all be lighted, like when the lamp by its brightness illumines you."

Six Woes

37And as he was speaking, a Pharisee asks him to have lunch with him; so having gone inside, he reclined. 38And the Pharisee when he saw, was shocked that he did not first baptize before the meal.[136]

39And the Lord said to him, "As it is, you Pharisees clean the outside of the cup and platter, but the inside of you is loaded with acquisitiveness[137] and wickedness.

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131 **11:24** txt τοτε λεγει 𝔓75 א2 B L Ξ 070 itb,l syrh copsa Orlat NA29 [τοτε] λεγει {\} ‖ λεγει 𝔓45 א* A C D E R W ita²,aur,d,f,ff²,i,q,r¹ vg syrc,s,p arm eth geo TR SBL TH RP ‖ *lac* N P Q T. The NA29 has the word τοτε in square brackets because it is suspect as a scribal assimilation to the parallel in Matthew 12:44.

132 **11:28** Or possibly, "Well yes, but blessed more are those who..."

133 **11:29** Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.

134 **11:33** txt οὐδὲ ὑπὸ τὸν μόδιον "or under a basket" א A B C D E W 𝔐 latt syr(c,p),h,pal eth (Clem) Or½ (Cyril) Ambrose TR RP SBL TH♦ [NA29] {C} ‖ *omit* 𝔓45 𝔓75 L Ξ 070 syrs copsa arm geo Or½ TH♦ ‖ *lac* N P Q R T. The UBS textual commentary says, "Since Luke preferred not to use μόδιον in 8:16, a word which is present in the parallel in Mark (and Matthew), it may well be that the word, with its clause, was absent from the original form of the present passage also. On the other hand, since the clause is attested by weighty and diversified external evidence, a majority of the Committee was unwilling to drop it altogether and compromised by enclosing the words within square brackets."

135 **11:34** Literally, "if your eye is evil." From the Hebrew, עַיִן הָרַע - 'ayin ha'ra; see endnote at the end of my translation of the gospel of Mark, for a full discussion of this concept: http://www.bibletranslation.ws/trans/markwgrk.pdf

136 **11:38** The Greek word βαπτίζω was used for the ceremonial dunking of not only human beings' bodies (vessels), but for the ceremonial dunking of dishes and hands as well. But because the word has been transliterated into English only in the case of dunking the human body, English speakers have not acquired a full understanding of what it means. This translator therefore thought it best to transliterate the word in every instance.

137 **11:39** Acquisitiveness means continuously acquiring things, always wanting more things. This is wickedness, both because it makes an idol of possessions over and above God, and also because there are so many people who have little. It has already been established in the gospel of Luke, 3:11, that one fruit characteristic of repentance, was to give away extra things you had, to the poor.

40"O foolish ones! Did not the one who made the outside, make the inside also? 41But the things lying within[138] give to the poor, and behold, all things are now clean for you.[139]

42"But woe to you, Pharisees! For you tithe the mint, and even the rue[140] and every kind of garden herb, and neglect the justice and the love of God. But these latter things you ought to practice, without leaving the former undone.

43"Woe to you, Pharisees! For you love the prominent seats in the synagogues, and the greetings in the marketplaces.

44"Woe to you! [141] For you are like graves that are not marked, and the people when walking over them do not know it."[142]

45And in response, someone from the class of lawyers says to him, "Teacher, in saying these things, you are insulting us also."

46But he said, "And to you lawyers also, woe! For you make people carry loads oppressive to bear, and you yourselves, not one of your fingers do you touch to such loads.

47"Woe to you! For you build mausoleums for the prophets, and it was your forefathers who murdered them. 48So then, approving witnesses you are, to the deeds of your forefathers; for they do the killing of them, and you do the building.

49"For this reason also the wisdom of God has said, 'I am sending to them prophets and apostles; and some of them they will kill, and some of them they will persecute,' 50with the result that the blood of all the prophets spilled since the founding of the world will be demanded of this generation, 51from the blood of Abel, up until the blood of Zechariah, who perished between the altar and the sanctuary; yes, I tell you, *all* will be demanded of this generation.

52"Woe to you, lawyers! For you have taken away the key *to the door* of knowledge. You yourselves have not gone in, and the ones going in you have barred."[143]

53And then as he went forth from there,[144] the Torah scholars and Pharisees began to be extremely hostile, and to provoke him to speak unpreparedly[145] about a great variety of topics, 54ambushing him, to pounce on something coming from his mouth.[146]

Chapter 12

Warnings and Encouragements

1When a vast multitude had gathered, such that they were trampling on one another, he began to say to his disciples first, "Be on your guard against the yeast of the Pharisees, which is hypocrisy. 2But[147] there is nothing covered up that will not be revealed,

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[138] **11:41a** Somewhat a play on words. Their inside is "loaded up" with wickedness, and Jesus segues from that to the idea of the inside of their warehouse, or perhaps their platter, being loaded up with goods, which is evil in itself; but if they give what is lying inside to the poor, the inside of their vessel will be clean. Another play on words is that in New Testament Greek, "vessel" sometimes means your body, which is your container or dish, so to speak.

[139] **11:41b** A variable here is the dative case of the words meaning "for you" in the phrase πάντα καθαρὰ ὑμῖν ἐστιν. Some translations say "for you," others "to you," and others leave it untranslated altogether. The rendering "clean for you" is easy enough to understand. Clean "to you" could be an "ethical dative," meaning "clean in your sight." For the N.T. teaches that some things are clean to some people, but unclean to others, depending on their conscience. Perhaps here, the giving to charity changes the evil conscience of the rich. When a rich person is rich selfishly, he has an evil conscience, and his wealth can be unclean in his own eyes, whereas if he is generous, he no longer feels guilty? Something to think about. Paul said in Romans 14:14, "to him that thinks any thing to be unclean, to him it is unclean."

[140] **11:42** Another garden herb, *ruta graveolens*. Deuteronomy 14:22 commands the Israelites to give God a tithe from all their crops. But according to the Mishna (Shebi'ith IX 1; cf. Billerb. II 189) it was not necessary to tithe the rue. Hence Jesus' words, "even" the rue.

[141] **11:44a** *omit* 𝔓45 𝔓75 ℵ B C L it$^{a,aur,e,ff^2,l}$ vg syr^{s,c} cop$^{sa,bo^{pt}}$ arm geo TH NA29 {\} ‖ γραμματεις και φαρισαιοι D it$^{d,i,r^1}$ ‖ γραμματεις και φαρισαιοι υποκριται A E W 𝔐 it^{b,f,q} syr^{p,h} cop$^{bo^{pt}}$ TR RP ‖ *lac* N P Q T

[142] **11:44b** Jesus is bringing up an analogy much more grave than is apparent, unless one is familiar with Numbers 19:16-22. At stake is whether someone remained an Israelite, or was cut off from Israel. If an Israelite touched a grave, he was unclean for seven days. If after he touched a grave, he did not do the prescribed cleansing process, he was to be cut off from Israel.

[143] **11:52** The Greek verb I translated "barred" is κωλύω, which is related to the word for "limb" of the body, κῶλον. Thus we get a picture of someone blocking the way by putting their arm across the way, like a bar. So even after someone figured out how to enter, in spite of the key being withheld, the lawyers would still further block the way, probably by passing a law against it, and enforcing that law. Even as the international pictogram for something which is forbidden by law, is the picture of the activity, with a bar across it. Even when not making it illegal, the "clergy" down through the ages to the present time, have in other ways led the "laity" to believe that the Bible is either too hard to understand or translate without their key, without being initiated into their clergy club, or else it is against church policy, or something like that. In the case of Judaism, the Rabbis have literally barred Jews from reading chapters of their own scriptures, like Isaiah chapter 53 and Psalm 22; for if they read those, they would lead them to see that Jesus is their Messiah.

[144] **11:53a** txt κακειθεν εξελθοντος αυτου 𝔓75 (-ντες) ℵ B C L syr$^{h^{mg}}$ cop^{sa} TH NA29 {\} ‖ κακειθεν εξελθοντος 𝔓45*vid* ‖ λεγοντος δε αυτου ταυτα προς αυτους A E W 𝔐 syr^{p,h} TR RP ‖ λεγοντος δε ταυτα προς αυτους ενωπιον παντος του λαου D (it) (syr$^{s,c,h^{mg}}$) arm ‖ *lac* N P Q T. Wieland Willker suggests that perhaps the reading "as he went forth from there" was deemed unacceptable since the place where Jesus was speaking was not stated.

[145] **11:53b** The Greek verb I translated "to provoke to speak unpreparedly" is ἀποστοματίζω of which we do not have a large sampling in Greek literature. You will find a great variety of renderings of it in the English translations. I have stuck with the most ancient and traditional interpretation.

[146] **11:54** txt *omit* 𝔓45 𝔓75 ℵ B L syr^{s} cop^{sa} TH NA29 {\} ‖ ινα ευρωσιν κατηγορησαι αυτου D ‖ ινα κατηγορησουσιν αυτου A W* ‖ ινα κατηγορησωσιν αυτου C E W^{c} 𝔐 lat vg syr$^{(c,p),h}$ TR RP ‖ *lac* N P Q T

and *nothing* secret that will not be made known. 3Therefore, what things you have said in the darkness, will be heard in the light, and what you have spoken close to an ear in the cellars, will be proclaimed on the housetops.

4"I tell you, my friends, do not be afraid of the ones killing the body, and after that having nothing worse left to do. 5But I will suggest to you whom you should fear. Fear the one who after the killing, has the power to cast into Gehenna. Yes, I tell you, fear him.

6"Are not five sparrows sold for a penny? And not one of them is forgotten before God. 7But in your case, even the hairs of your head, each is numbered. You should not be afraid. You matter more than many sparrows.

8"But I tell you, whoever stands up for me before human beings, the Son of Man also will stand up for him before the angels of God.[148] 9Whereas the one disowning me before human beings, will be disowned before the angels of God. 10And everyone who will speak a word against the Son of Man, it will be forgiven him. But to the person who blasphemes against the Holy Spirit, it will not be forgiven.

11"And when they deliver you over to the synagogues, and to the rulers and to the authorities, do not worry how or what you should defend, or what you should say. 12For the Holy Spirit will instruct you in that very hour what needs to be said."

False Financial Security

13And someone in the crowd said, "Teacher, tell my brother to divide the inheritance with me."

14But he said to him, "Man, who appointed me judge or arbiter over you *two*?"

15And he said to them, "Watch out, and be on your guard against every form of covetousness.[149] For the life of one is not in the abundance of one's possessions."[150]

16And he spoke a parable to them as follows: "The land of a certain rich man yielded abundantly, 17and he was thinking to himself, 'What shall I do? For I have no place where I can stack my produce.'

18And he said, 'This is what I will do. I will pull down my warehouses, and build bigger ones, and there I will stack all my wheat, and all my goods. 19And I will say to my soul, "Soul, you have much goods sitting there into many years. Relax, eat, drink, be merry." '

20But God said to him, 'You fool, this very night they are demanding your soul back from you,[151] and the provisions you have made, whose will they be?'

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147 **12:2** The particle δέ is meant to make a contrast here, between hypocrisy, in v. 1, and the disclosure of v. 2. For hypocrisy entails a covering up of one's true inner motives, a pretention. A hypocrite has a secret life.

148 **12:8** This is not a standard Greek sentence, but "Biblical Greek," like that in the Septuagint, which is to say, Greek influenced strongly by the Semitic languages. Here we have a very unusual use of the Greek preposition ἐν, the lexical gloss of which is "in" in English; thus: "Whoever confesses in me before humans, I will also confess in him before the angels of God." It is a Semitic principle of, "You do something in my advantage, something 'for' me, and I will do something in your advantage, something 'for' you, in exchange." Blass, §220(2), and Bauer, IV 5, say it means "whoever acknowledges me before men, him also I will acknowledge before the angels of God."

149 **12:15a** txt πασης πλεονεξιας 𝔓75 א A B D L N Q R W 070 latt syr cop TH NA29 {\} ‖ της πλεονεξιας E 𝔐 TR RP ‖ *lac* 𝔓45 C P T

150 **12:15b** Greek: οὐκ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. The preposition ἐκ (from) is the word posing some difficulty. Bauer, 3 f, says this means, "He does not live because of..." For the whole 3 f section he gives the meaning, "of the reason which is a presupposition for something: *by reason of, as a result of, because of*. This calls to my mind the verse in Proverbs where it says, "Guard your heart, for out of it are the issues of life."

151 **12:20** Bauer says this is a figure of speech, found in other writers such as Cicero, and Epictetus, using the concept of a human being's life as a loan. And that now, "they," the creditors, are demanding payment in full, of the loan, "calling in the loan." The Greek verb for "demand back," ἀπαιτέω, is used only twice in the N.T., both times by Luke, one time here, and the other time being in the Sermon on the Mount in Luke 6:30b, "...from the one forcefully taking your things, do not demand them back." It is used nine times in the Septuagint: four times for the demanding of repayment of loans, twice for extortion; once for the demand by Pharaoh for all the gold and silver of the land; and finally, one time in Isaiah 30:33, very much like Luke's use here. That occurrence is also for God's demanding of someone's life prematurely, the life of the king of Assyria. The exact phrase there is Σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ, the same 3rd person, singular, passive inflection on ἀπαιτέω as on the verb ἐκζητέω in Luke 11:50, "so that the blood of all the prophets that has been spilled from the foundation of the world, would be demanded of this generation." However, here in Luke 12:20 we have 3rd person plural, and active voice: "they are demanding." Apart from Bauer's explanation, this reminds me of the place in the prophet Daniel, in chapter 4 verses 13 & 17, where it says, "This sentence is by the decree of the angelic watchers, and the decision is the command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind..." It implies in v. 17 that there exists a council of some sort, composed of "holy ones," that is, angels, who make decisions on behalf of God. See also Psalm 82:1, "God stands in the assembly of gods, and in their midst, he judges gods." Sometimes angels are referred to as gods, or "sons of god." But the point I am making is that such a council of angels, like the group who decided when Nebuchadnezzar was to die, are a "they," plural, like when God told the rich man here in Luke, "they are demanding your soul back from you." So in this instance, it would make sense to render it "This very night they are demanding your soul back from you." Most English translations render this as a passive with an unexpressed subject or agent, i.e., "your soul is being demanded of you." This is because in Indo-European languages this syntax is a phenomenon called the "3rd person plural with unexpressed indefinite subject used to form a passive." It should be noted that this is not an Aramaism or Semitism. In the long list of Semitisms in Koine Greek in the BDF grammar on p. 273, this "3rd person plural with unexpressed indefinite subject" is not to be found. Indeed, examples of this syntax may be found in classical Greek writings, in Latin, German, Spanish and French etc. as well. In fact, in Indo-European languages in general, a passive sentence may be formed with a third person plural verb form with or without an impersonal subject. But in the Greek New Testament, this is not consistently rendered as passive in English by Greek scholars. For example, in Revelation 12:6: ἵνα ἐκεῖ τρέφωσιν αὐτὴν is rendered in the KJV as " that they should feed her there." Though most do, such as the NASB: "so that there she would be nourished." But why should Greek do that, when it has the common

21"Such is the person saving up for himself, and not becoming rich to God."[152]

True Financial Security

22And to his disciples, he said, "Because of this I say to you, do not worry about life, what you will eat, nor about the body, what you will wear. 23For life means more than food, and the body more than clothes.

24"Consider the ravens, that they neither sow nor reap, and God feeds them. How much higher priority you are than birds!

25"Now which of you by worrying is able to add onto his lifespan one foot?[153] 26If therefore you cannot accomplish even this very little thing, why do you worry about the rest?

27"Consider the lilies, how they grow. They neither labor nor weave. But I tell you, not even Solomon in all his splendor, was bedecked like one of these. 28Now if God thus clothes the wild grass, which is here this day and the next is thrown into the stove, how much more would he rather clothe you, O you of little faith?

29"And you also should not seek after how you will eat and how you will drink; that is, do not be anxious. 30Because all these things, the nations of the world are striving for. But your Father knows that you have need of these things. 31Only seek instead his kingdom, and these things will be included for you.

32"Do not be afraid, little flock; for it has given your Father pleasure to give you the kingdom. 33Sell your possessions, and give to the poor: make for yourselves money bags unfailing, a stockpile not shrinking; in the heavens, where neither a thief ever gets close, nor a moth ever destroys. 34For where your treasure is, there your heart will be also.

Be Ready

35"You must keep your waists girded and your lamps burning, 36and you must be like people waiting for their own master, *waiting* for when he returns from the wedding celebrations, so that when he arrives and is knocking, they may immediately open for him. 37Happy are those slaves who when the master arrives, he finds watching. Truly I tell you, he will gird himself and bid them recline, and after coming in, he will serve them. 38Those slaves are happy, whether he arrives in the second watch and finds them so, or even in the third watch. 39And this you know, that if the manager of the household knew what hour the thief was coming, he would have kept watch[154] and not allowed his house to be broken into. 40You also must be the same, because the Son of Man is coming at an hour you would not think he would."

41Then Peter said, "Lord, are you saying this parable to us, or to everyone else as well?"

42And the Lord said, "So who is the faithful and sensible steward, whom the master will place over his domestic service, to be giving out rations in due time? 43Happy will be that slave who when his lord comes, he finds doing so. 44Truly I tell you, he will place him over all his possessions.

45"But if that slave says in his heart, 'My master is taking his time to come,' and he begins to slap around the workboys and the workgirls, and to eat and drink and get drunk, 46the master of that slave will come at an hour he is not expecting, and at a time he does not know, and will cut him in two, and appoint him his inheritance with the unbelieving.

47"And that slave, knowing the will of his master, and not having prepared or done in accordance with his will, he will be lashed many times. 48Whereas the one not knowing, and having done things deserving of scourgings, he will be lashed few times. So then, anyone to whom much has been given, much will be required of him, and from him to whom much has been entrusted, that much more will be demanded.

Jesus Causes Division

49"I have come to cast fire upon the earth, and how I wish it were already kindled! 50But I have a baptism to be baptized, and how tormented I am until that has been accomplished.

51"You think that I have come to provide peace on the earth. Not at all, I tell you, but rather division. 52For from now on, five in one household will be divided: three against two, and two against three. 53Father will be divided against son, and son against

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passive verb forms? In Revelation 12:14, just 8 verses later, and even talking about the same subject, the Greek in Revelation uses the passive form of the same verb: τρέφεται!

[152] **12:21** Though he was rich in his own eyes, and rich to his neighbors, he was not rich to God. To God, he was "wretched, pathetic, poor, blind, and naked," Revelation 3:17-18. It is preposterous for a human being to think he is rich, when his very life he possesses only as a loan. The Greek word translated "to" in the phrase "to God," is the preposition εἰς, used with the accusative form of the word God. Luke also uses this preposition with the accusative as meaning "in." Thus Tyndale translated this, "and is not rich in God." His rendering may well be right. It is perhaps possible this could alternatively mean, "becoming rich with God as the goal, becoming rich for the sake of God," as opposed to becoming rich for oneself. Scripture elsewhere teaches us that there exists a very rare breed: a rich believer, who makes much money for the purpose of giving it away for the cause of spreading the gospel, or otherwise advancing the kingdom of God. And in the lists of spiritual gifts, there is a gift called "the gift of giving." Certainly, people cannot keep giving as their full-time ministry, unless they keep earning. Though it is naturally impossible for a camel to go through the eye of a needle, with God it is possible.

[153] **12:25** Literally, one cubit. There was an expression in classical Greek, πήχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

[154] **12:39** txt ερχεται εγρηγορησεν αν א² A B E L N P Q W 070 𝔐 it^{aur,f,l,q} vg syr^{p,h,pal} eth geo Basil Niceta TR RP TH♦ ‖ ερχεται εγρηγορησεν א¹ ‖ ερχεται 𝔓^{75} א* (D it^{d}) it^{e,i} syr^{c,s} cop$^{sa\,mss,ach}$ arm Marcion$^{acc\ to\ Tert}$ SBL TH♦ NA29 {\} ‖ *lac* 𝔓^{45} C F R T Ξ

father; mother against daughter and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law."

Judge For Yourselves

54And he was also saying to the crowds, "When you see a cloud rising in the west, right away you say, 'A rainstorm is coming,' and it happens so. 55And when the south wind blows, you say, 'It will be hot,' and it happens. 56Hypocrites! The face of the earth and sky you know how to interpret, but this present time you do not know how to interpret?

57"And why also do you not judge equity yourselves? 58For as you are going with your adversary to court, on the way make every effort to be free of him,[155] lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison. 59I tell you, no way will you come out of that place, until you have paid back the very last penny."

Chapter 13

Repent or Perish

1And some who were present at that time, were reporting to him about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.[156] 2And in response he said to them, "Do you think that because they suffered these things, those Galileans were sinners, more so than all the rest of the Galileans? 3Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish. 4Or those eighteen, on whom the tower in Siloam fell and killed them, do you think they were debtors worse than all the rest of the people living in Jerusalem? 5Not at all, I tell you; but on the other hand, if you do not repent, you shall all likewise perish."

6And he continued with this parable: "A man had a fig tree planted in his vineyard. And he came seeking fruit on it, and did not find any. 7And he said to the vine dresser, 'Look, it has been three years already I have been coming, seeking fruit on this fig tree and not finding it. Cut it down. Why is it still using up the soil?'

8"But in answer, he says to him, 'Sir, leave it for this year also, until such time I have dug and put manure around it; 9and if in the future it does produce fruit, so much the better.[157] But if not, then you would cut it down.'"

A Crippled Woman Healed on the Sabbath

10And he was teaching in one of the synagogues during the Sabbath. 11And behold, a woman having had a spirit of disability for eighteen years was there. And she was bent over double, and not able to look up at all. 12And when Jesus saw her, he called to her and said to her, "Woman, be set free from your disability." 13And he laid hands on her; and she became erect at once, and was praising God.

14But in response, the synagogue ruler, being indignant that Jesus had healed during the Sabbath, was saying to the crowd, "There are six days in which *you are* supposed to work; you should therefore be coming during those to be healed, and not during the day of rest."

15But the Lord answered him, and said, "You hypocrites! Who among you on the Sabbath does not free his ox or his donkey from its stall, and after leading it out, give it drink? 16But this woman, a daughter of Abraham, whom Satan has kept bound lo these eighteen years, she should not be freed from this bondage on the day of rest?!"[158]

17And with his saying these things, all his opponents were being humiliated, and the whole crowd was cheering, for all the glorious things being accomplished by him.

The Parables of the Mustard Seed and the Yeast

18Then he said, "What is the kingdom of God like? And to what may I compare it? 19It is like a mustard seed, which a man took and cast into his garden, and it grew and became a tree, and the birds of the sky nested in its branches."

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[155] **12:58** That is, by satisfying him, coming to a settlement with him.

[156] **13:1** Bauer says this means, "whom Pilate ordered to be slain even as they were sacrificing." And so, their own blood would mingle on the ground with the blood of the animal they were sacrificing. A literal rendering of this is a vivid and grabbing figure of speech, and it is a shame to turn this into a bland dynamic equivalent in English.

[157] **13:9** The words "so much the better" are not in the Greek text, but we have to put something there. This is a legitimate ellipsis. The Greek says only, "And if indeed in the future it does produce fruit– but if not, then you would cut it down."

[158] **13:16** The number six signifies human effort, which falls short of seven, God's perfection or completion. This woman was enslaved for eighteen years, three times six, three times the normal human effort. What better day than the seventh, the day of rest, for someone to be set free from the slavery of working six days three times? See Deuteronomy 15:1, "Every seventh year you must cancel debts." And 15:12, "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free." This woman was kept in bondage three sets of six years, and not being set free. Yet this synagogue ruler was telling her to keep working six days for the rest of her life! For a fuller discussion of this important concept, see my treatise entitled, "What is Sabbath?"

20And again he said, "To what may I compare the kingdom of God? 21It is like yeast that a woman took and folded into three measures[159] of dough until the whole was leavened."

The Narrow Door

22And he was going through every city and village teaching, even as he was making his journey toward Jerusalem. 23And someone said to him, "Lord, are those being saved going to be few?"

And he said to him, 24"Make every effort to go in through the narrow door. For many, I tell you, will try to enter, and not be able to. 25Once the master of the house has gotten up and closed the door, after that you may begin to stand outside, and knock *on* the door, saying, 'Lord, open to us,' and in answer he will say to you, 'I don't know where you are from.' 26At that time you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' 27And then at that time he will say to you as follows: 'I don't know where you are from. Get away from me, all you workers of unrighteousness.' 28In that place there will be weeping, and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you are being cast outside, 29and *people* will have come from the east and the west, and from the north and the south, and be reclined in the kingdom of God. 30And behold, there are those who are last, who will be first; and there are those who are first who will be last."

Jesus Laments Jerusalem

31In that hour, some Pharisees came up to him, saying to him, "You should move on, and get out of this place, because Herod is trying to kill you."

32And he said to them, "Go tell that fox: 'Behold, I am casting out demons and accomplishing healings today and tomorrow, and on the third day I will reach my goal.'[160] 33Regardless, I would have to be continuing on today and tomorrow and the next day. For it is not possible for a prophet to be killed outside Jerusalem!

34"O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather your children, as a hen does her brood under her wings, and you were not willing. 35Behold, your[161] house is now abandoned to you.[162] I tell you, you will not see me, until *the day* when you say,[163] 'Blessed is he who comes in the name of the Lord.'"[164]

Chapter 14

Jesus at a Pharisee's House

1And it came about that when he went into the house of a certain ruler of the Pharisees on a Sabbath, to eat bread, they were watching him closely. 2And behold, a man with dropsy[165] was right in front of him.[166]

3And in response, Jesus said to the lawyers and Pharisees as follows: "Is it permissible during a Sabbath to heal, or is it not?" 4But they kept quiet. And after grasping him, he healed him, and dismissed him.

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159 **13:21** Greek: three *sata,* about 5 gallons, or 22 liters.

160 **13:32** The Greek for the last phrase, καὶ τῇ τρίτῃ τελειοῦμαι, could also possibly be translated, "and on the third day I will be finished." But this saying of Jesus seems related to verse 22 of this same chapter, that he was making his way to Jerusalem. The verb τελειόω can also mean to reach the end of something, like a journey, so it makes sense to translate it that way in view of what he says in verse 33. That verse implies that he will reach Jerusalem in three days. Reaching his goal of arriving in Jerusalem, he says, is essential, because it is not possible for a prophet to be killed outside of Jerusalem.

161 **13:35a** The Greek pronoun for "you" is plural, as also the "you" all three times in this same verse.

162 **13:35b** txt ὑμῶν 𝔓75 א A B L W *pm* it$^{aur,e,ff^2,i}$ vg^{ww,st} syr^{s} cop$^{sa,bo^{pt}}$ arm Ir$^{lat^{v.l.}}$ Epiphanius; Aug TH NA29 {B} ‖ ὑμῶν ἔρημος D E N *pm* it$^{a,b,d,f,l,q,r^1}$ vg^{cl} syr^{c,p,h} cop$^{bo^{pt}}$ geo Ir^{lat} TR RP ‖ *lac* 𝔓45 C P Q T. Many manuscripts add the word ἔρημος, "desolate." This is quite obviously to harmonize Luke with Matthew 23:38. But this was not necessary, since the word ἀφίημι, translated "left" in most translations, also can mean "abandon." The meaning seems to be, that their house, whether it means their temple, or their lineage, or their houses, will be abandoned by Jesus, since he tells them they will not see him again until he fulfills Psalm 118:26. Abandoned to them alone without him. What is their temple without the high priest? What is their lineage without the Lion of Judah? What are their homes without the Light of Humankind?

163 **13:35c** txt ἕως [ἥξει ὅτε] εἴπητε (ἥξει ἡ ἡμέρα it^{a,b,f} syr^{c,h}) D WH NA28 {C} ‖ ἕως ἂν ἥξῃ ὅτε εἴπητε E it$^{aur,(d),(ff^2),l,q,r^1}$ vg Aug TR RP ‖ ἕως ἂν ἥξει (itacism for ἥξῃ?) ὅτε εἴπητε A N W Cyril^{lem} ‖ ἕως εἴπητε 𝔓75 B L TH ‖ ἕως ἂν εἴπητε 𝔓45 א (Epiphanius) (ἕως or ἕως ἂν it^{i} vg^{ms} cop$^{sa^{mss},fay}$ arm eth geo) ‖ ἀπ’ ἄρτι ἕως ἂν εἴπητε cop$^{sa^{mss}}$ ‖ *lac* C P Q T. According to the UBS textual commentary, there was apparently an effort to smooth over a very rare usage on Luke's part of ὅτε with the subjunctive mood, as found in Codex D. Or they may have succumbed to the temptation to assimilate Luke to Matthew 23:39.

164 **13:35d** Psalm 118:26 בָּרוּךְ הַבָּא, בְּשֵׁם יְהוָה;
http://www.mechon-mamre.org/p/pt/pt26b8.htm

165 **14:2a** A condition often visually characterized by swollen arms and legs, resulting from the abnormal accumulation of serous fluid in the cellular tissue or in a body cavity. Serous fluid is the clear liquid which separates in the blood clotting process from the clot and the corpuscles.

166 **14:2b** The sentence opens with καὶ ἰδοὺ, "And behold." Perhaps the "behold" could mean similar to the exclamation, "what do you know." Like this: "And what do you know, there was a man with dropsy right in front of him." At any rate, it was apparently a set-up.

5And he said to them, "Who among you whose son or ox[167] should fall into a pit during the Sabbath day, would not immediately pull him out?" 6And they were not able to rebut these *words*.

7And toward those who had been invited, he was speaking a parable, referring to how they were claiming the most prestigious seats, saying to them as follows: 8"When you are invited by someone to a banquet, do not recline at the place of honor, in case someone more distinguished than you is invited by him, 9and the one who invited both you and him comes and says to you, 'Yield place to this person.' And then you would proceed with embarrassment to make for[168] the last seat. 10Instead, when you are invited, make your way to the least desirable place and recline, so that when the one who invited you comes, he will say to you, 'Friend, move up to a better place.' Then there will be honor for you in front of all your fellow dinner guests. 11For anyone who exalts himself will be humbled; and the one who humbles himself will be exalted."

12And he was also saying to the man who had invited him, "When you make a breakfast or dinner, do not call your friends, or your siblings or relatives or rich neighbors, lest they also invite you back in return, and that would be repayment for you. 13Instead, when you make a banquet, invite the poor, the crippled, the lame, the blind; 14and you will be blessed, because they do not have the means to repay you. For it will be repaid to you, you see, at the resurrection of the righteous."

The Parable of the Great Banquet

15And after hearing these things, one of the dinner guests said to him, "Blessed is the person who will eat bread[169] in the kingdom of God."

16And Jesus[170] said to him, "A man was holding a great banquet, and invited many people. 17And at the hour of the banquet, he sent his slave out to tell those who were invited, 'Come, for it is now ready.'

18"And they all alike began to ask to be excused. The first one said to him, 'I have bought a field, and I urgently have to go out and see it. I ask you, consider me excused.'

19"And another one said, 'I have bought five yoke of oxen, and I'm on my way to try them out. I ask you, consider me excused.'

20"And another one said, 'I have married a wife, and for this reason I am not able to come.'

21"And when he came back, the slave reported these things to his master. Angered then, the master of the house said to his slave, 'Quick, go out into the boulevards and lanes of the town. And the poor, the crippled, the blind, the lame, lead them here.'

22"And the slave said, 'Master, what you have commanded has been done, and still there is room.'

23"And the master said to the slave, 'Go out into the trails and the fence lines, and urgently invite them to come in, so that my house will be filled. 24You can be sure, I tell you, that not one of those men who were invited, will taste of my banquet!'"

Jesus Qualifies the Crowds

25And great crowds were going along with him, and he turned around, and said to them, 26"If someone is coming with me, and does not spurn his father, and mother, and wife, and children, and brothers, and sisters, and yes, even his own life, he cannot be my disciple. 27Anyone that does not take up his own cross and follow after me, cannot be my disciple.

28"For who of you wishing to build a tower, does not first sit down and count the cost, whether he has enough for completion? 29It would be no good if he lays the foundation, and not being able to finish, all those observing start to ridicule him, 30saying, 'This fellow began to build, and was not able to finish.'

31"Or what king, going out to another king to meet in battle, does not first sit down to consider whether he is strong enough with ten thousand, to match the one who is coming against him with twenty thousand? 32For indeed if not, while he is still at a distance he sends out a delegation, and asks what are the conditions for peace.[171]

33"In the same way, then, any of you who does not say good-bye to everything that he has, cannot be my disciple.

34"Salt then is a good thing; but if the salt itself becomes bland, what will it be spiced with? 35It is fit neither for the soil, nor for the manure pile;[172] they throw it out.

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[167] **14:5** txt υιος η βους "son or ox" 𝔓75 B E N W 𝔐 ite,f,q syrp,h copsa geo RP SBL TH NA29 {B} ‖ η υιος η βους "either son or ox" 𝔓45 ‖ ονος η βους "donkey or ox" א K L ita,aur,b,ff2,i,l,r1 vg syr(s),pal copbo,fay arm (eth) TR ‖ ο υιος η βους A ‖ υιος η βους η ονος "son or donkey or ox" syrc ‖ προβατον η βους "sheep or ox" D itd ‖ *lac* C P Q T. UBS TCGNT: John Mill conjectured that υιός is a corruption of the old Greek word ὄϊς ("a sheep"); see John Mill, *Novum Testamentum Graecum*, 2nd ed. (Leipzig, 1723), p. 44, § 423.

[168] **14:9** The Greek verb κατέχω - katéchō, which I translated "make your way toward," generally means to take, to occupy. But the verb also was a nautical term meaning "head for, make for, steer toward." I chose that shade of meaning here, because the emphasis seems to be the embarrassment you would feel the whole time you are picking your way, in front of everyone, toward the back seat all the way from the front one. The emphasis seems to be on the long, embarrassing process, rather than on the point of taking the seat.

[169] **14:15** txt αρτον 𝔓75 א1 Ac B D L N P R latt syrp,h copsa Cl Eus Epiph TR TH NA29 {\} ‖ αριστον A* E W 047 𝔐 syrs,c Cyrlem RP ‖ *lac* 𝔓45 C Q T

[170] **14:16** The Greek says “he,” not “Jesus.”

[171] **14:32** DeBrunner, §155(2), regarding double accusatives, says this phrase ἐρωτᾷ τὰ πρὸς εἰρήνην, with both τὰ and εἰρήνην being accusative case, is equivalent to the Hebrew שְׁאַל לְשָׁלוֹם - šāʾal ləšālôm, and that it means "he inquires after his well-being." He says there are several examples in the Septuagint, and refers us to R. Helbing, "Die Kasussyntax der Verba bei den Septuaginta," 40. Another possibility according to DeBrunner, is: "he greets him (and pays homage to him)." He then refers us to Foerster. This translator does not have access to Helbing's or Foerster's works, so looked for LXX examples himself, and the closest thing he found was Psalm 122:6, Ἐρωτησατε δὴ τὰ εἰς εἰρήνην Ἰερουσαλὴμ, "Pray now for the things that lead to the peace of Jerusalem."

"Whoever has ears to hear, hear."

Chapter 15

The Parable of the Lost Sheep

1And all the tax collectors and the sinners were coming up next to him, to listen to him. 2And both the Pharisees and the Torah scholars were complaining, saying, "This fellow welcomes sinners, and eats with them."

3But he spoke this parable to them, as follows: 4"What man among you who has a hundred sheep and is missing one of them, does not leave behind the ninety-nine in the desert, and go out after the lost one, until he finds it? 5And when he has found it, he places it on his shoulders, rejoicing. 6And upon returning home he calls his friends and neighbors together, saying to them, 'Rejoice with me; for I have found my sheep that was lost.' 7I tell you, in just the same way, there will be more joy in heaven over one sinner repenting, than over ninety-nine righteous persons having no need of repentance.

The Parable of the Lost Coin

8"Or what woman having ten drachmas,[173] if she loses one drachma, does not light a lamp and sweep the house clean, and search diligently until such time she finds it? 9And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me; for I have found the drachma that was lost.' 10In just the same way, I tell you, rejoicing breaks out among the angels of God over one sinner repenting."

The Parable of the Lost Son

11And he said, "A certain man had two sons. 12And the younger of them said to the father, 'Father, pay out to me the applicable share of the holdings.' So he divided to them the life savings.

13"And not many days later, having gathered everything together, the younger son journeyed off, to a far away country, and there he wasted his estate, living indulgently. 14And after he had spent everything he had, a severe famine took place over that whole country, and he himself began to be without. 15And so going forth, he joined on with one of the citizens of that country, who sent him into his fields to tend swine. 16And he was craving to be fed of[174] the carob pods[175] that the swine were eating, and no one gave him any.

17"And when he came to himself,[176] he was saying, 'How many hired men of my father's have more than enough food, and here I am,[177] perishing with hunger. 18I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven, and before you. 19I am no longer worthy to be called your son; make me as one of your hired men." '

20"And he arose and went to his father. But while he was still a long way off, his father saw him, and was moved with pity. And he ran out, flung his arms around him and kissed him. 21But the son said to him, 'Father, I have sinned against heaven, and before you. I am no longer worthy to be called your son.'

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172 **14:35** For salt at that time, do not picture purely refined, white, fine-grained sodium chloride like we use now. There are many speculations as to what this verse implies about the salt of that day. Bauer says that salt was sometimes used as fertilizer. Another scholar says that salt was sometimes used to make the soil of one's enemies infertile! And why would someone put salt on a dung heap? To preserve it? Or was it to amend it, stretch it? The best explanation I have heard is that the word salt would have been understood to mean any substance that tasted salty, including, say, potassium nitrate, which could be used for fertilizer. And Ben Crick of England says that the word salt would have been used of any chemical salt, which would include a whole range of substances called "halides" (the Greek word for salt here is "halas"), such as fluorine, chlorine, bromine, iodine and astatine. Fortunately, the moral of the parable remains clear: unless you give up all your possessions, and take up your cross and follow like Jesus, you are salt that is not salty, so is not useful for anything.

173 **15:8** A *drachma* was worth about a day's wage.

174 **15:16a** txt χορτασθηναι εκ 𝔓75 א B D L R it^{d,e,f} syr$^{(c),pal}$ cop^{sa} eth (Cyr) Aug TH NA29 {A} ‖ γεμισαι την κοιλιαν αυτου απο A N P Q 𝔐 it$^{(a),aur,b,ff^2,i,q,r^1}$ vg syr^{s,p,h} cop^{bo} arm geo$^{(2)}$ Cyr^{lem} Ambrose Chrom Jer TR RP ‖ γεμισαι την κοιλιαν και χορτασθηναι απο W ‖ *lac* 𝔓45 C E T. Some people think the NA29 reading is a harmonization to Lk 16:21. Some major translations that are usually based on the NA text follow the BYZ here instead, such as the NASB and the NIV.

175 **15:16b** Greek, κεράτιον, meaning "little horn,' so named because of the shape of the pods of the species *Ceratonia siliqua*, Arabic "kharrubah," meaning bean pod; aka. Cods of Syria, aka. St. John's Bread, alluding to an erroneous notion, based on folk etymological comparisons of the Greek for "husk" and "locust", that the locusts John the Baptizer lived on were instead carob pods; from a leguminous tree having pods 9 inches long and 1 inch broad, once common in the forests of Galilee (Arthur Penrhyn Stanley, Sinai & Palestine in connection with their history, ii 146, **1858**), and considered a food grain of lower grade; the pods that the Prodigal Son eyed longingly in the pig pens, Luke 15:16; cf. Lychophron, from 675 to 678, **III BC**. For further examples showing that "carob pod" was the meaning of the Greek word *keration*, see Aristotle, Polybius, 26, 1, 4, **II BC**; Dioscurides 1, 114, **I AD**; Aëtius, Treatment of Diseases of the Eye, 160, 3, **VI AD**; F. G. Kenyon & H. I. Bell, Greek Papyri in the British Museum I-V, 131, 7, 1893-1917.

176 **15:17a** That is, "came to his senses." There was another expression as antonym, "he was beside himself," said of Jesus in Mark 3:21, that is, "he is out of his senses" or "out of his right mind."

177 **15:17b** txt λιμω ωδε 𝔓75 א B L it$^{e,ff^2}$ syr^{pal,h} TH NA29 {\} ‖ ωδε λιμω D N R lat syr^{s,c,p} cop arm geo ‖ λιμω A P Q W 𝔐 cop^{sams} TR RP ‖ *lac* 𝔓45 C E T

22"But the father said to his servants, 'Quick, bring out the best robe and drape it on him, and put a ring on his hand, and shoes to
his feet, 23and bring the fattened calf, and slaughter it, and let us feast and celebrate; 24for this my son was dead and is alive again;
was lost and has been found!' And they proceeded to celebrate.
25"But his elder son was in the fields. And as he was getting close to the house, he heard the sound of music and dancing.
26And calling over one of the workboys, he was asking what it was all about.
27"And he told him, 'Your brother has returned, and your father has slaughtered the fattened calf, because he has him back safe and
sound.'
28"Then he was angry, and refused to go inside. And his father, after coming out, was pleading with him. 29But in response he
said to his father, 'All these years I have been serving you, and not once did I ever deviate from your instructions. Yet to me, you
have never given so much as a baby goat so I could celebrate with my friends. 30But when this son of yours comes who ate up your
life savings with prostitutes, you slaughter for him the fattened calf!'
31"But he said to him, 'Dear child, you are always with me, and everything that is mine is yours. 32But to celebrate and be
cheered up, is only right; for this your brother was dead and is alive again; was lost, and has been found!' "

Chapter 16

The Shrewd Money Manager

1And then toward his disciples he was saying: "There was a rich man, who had a business manager. And accusations were
brought to him against this manager, that he was wasting his property. 2So having summoned him, he said to him, 'What is this I
am hearing about you? Surrender the records of your management; for you can no longer be manager.'
3"And the manager said to himself, 'What will I do, now that my master is taking the management away from me? I am not
strong enough to dig. I am ashamed to beg. 4I know what I will do, so that after I am removed from my management, people will
welcome me into their homes.'
5"And calling in each and every one of his master's debtors, he said to the first one, 'How much do you owe my master?'
6"And he said, 'A hundred baths of olive oil.'
"And he told him, 'Take your bill, and sit down quickly and write "fifty." '
7"Then, to another one he said, 'And you, how much do you owe?'
"And he said, 'A hundred kors of wheat.'
"He says to him, 'Take your bill and write "eighty."'
8"And that master gave credit to the unrighteous manager, in that he had acted shrewdly. For the children of this age are more
shrewd toward their own generation than are the children of light. 9And as for me, I say to you, make friends for yourselves by
means of the undependable[178] wealth, so that when it fails, they may welcome you into perpetual dwellings.
10"The person who is faithful with little, is also faithful with much, and the one who is undependable with little is also
undependable with much. 11If therefore you do not prove faithful with the undependable wealth, who will trust you with the true?
12And if with someone else's property you have not turned out to be faithful, who will grant you property of your own?
13"No house slave is able to serve two masters; for he would either spurn the one and love the other, or devote himself to the one
and despise the other. You cannot serve both God and Wealth."
14And the Pharisees had been listening to all this and, being moneylovers, were sneering at him.
15And he said to them, "You are ones who justify yourselves before human beings, but God knows your hearts. For what is
highly esteemed among human beings, is detestable in God's sight.
16"The law and the prophets were[179] until John; from that time on the kingdom of God is being proclaimed, and everyone is
pushing their way into it. 17But it is easier for sky and earth to pass away, than for one serif of the law to fall. 18Anyone who
dismisses his wife and marries another is committing adultery, and he who marries her who has been dismissed by a husband, is
committing adultery.[180]

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[178] **16:9** The Greek word “adikos” here is usually rendered “unrighteous, but can also mean “untrustworthy, undependable,” as indeed Jesus uses it here and in vv. 10-11 with that meaning. Jesus is also making a play on words, on the word Mammon (here rendered Wealth), which word is based on a Semitic root for “dependable, reliable.” The idea of mammon was a wealth to such an extent that one could relax and feel secure and confident financially. But Jesus here is saying that it will fail. Jesus calls it the wealth that is ἀδικίας, which means "unrighteous, unreliable, fraudulent, false, untrustworthy." When Jesus says “unrighteous Mammon,” he is saying something like “insecure security.” And this is the same word he used to describe the manager. A false manager, an undependable manager. Another play is the contrast of the undependable property with the "true" or "real" property. Wherever I have the word "undependable," you can substitute the word "false, dishonest" as in whoever is false with little, is also false with much;" and, "false wealth."

[179] **16:16** There is no verb in this sentence in the Greek. But the only word in Greek customarily allowed to be omitted but implied, is the simple copula. That is, the verb "is." And since it is talking about something that was in the past, and plural, therefore we supply the word "were."

[180] **16:18** Why is this said here, at this time? The context is Jesus scolding the Pharisees for being apparently righteous, but being detestable in God's sight. Therefore I believe that what is happening here is that the Pharisees commonly divorced and remarried, and would justify it somehow. But Jesus was known to have taught a stricter view of divorce than even the strictest school of the Pharisees.

The Rich Man and Lazarus

19"Now a certain man was rich, and used to put on a purple robe and fine linen, and live it up splendidly every day. 20But a beggar, Lazarus by name, was laid at his gate, covered with sores, 21and he kept longing in vain to eat the scraps dropping from that rich man's table. In contrast, the dogs would at least come and lick his sores.

22"Now the beggar came to die, and was carried off by the angels to Abraham's bosom. And the rich man also died, and was buried. 23And in Hades, when he lifted up his eyes, from being in torment, he sees Abraham far away, and Lazarus in his bosom.[181] 24So after calling out to him, he said, 'Father Abraham, have pity on me, and send Lazarus to dip the tip of his finger in water, to cool my tongue, because I am in agony in this fire.'

25"But Abraham said, 'Son, recall that in your lifetime, you received your good things, while Lazarus likewise received his bad; so now here, he is comforted, and you are suffering.[182] 26And besides all this, between us and you a great chasm has been fixed, such that those who want to go from here to you are not able to, neither can anyone cross over from there to us.'[183]

27"And he said, 'Then I beg you, father, please send him to my father's house, 28since I have five brothers, in order that he solemnly warn them not to also come to this place of torment.'

29"But Abraham says, 'They have Moses and the Prophets; let them take heed to them.'

30"And he said, 'Hardly, father Abraham; but if someone from the dead goes to them, they will repent.'

31"And he said to him, 'If they are not taking heed to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'"

Chapter 17

A Brother Who Sins

1And he said to his disciples, "It is not possible for there not to come things that cause people to fall. Nevertheless, woe to that person by whom such comes! 2It would be better for him if a mill stone is lying around his neck and he is thrown into the sea, than that he cause one of these little ones to fall.

3"Watch yourselves. If your brother sins,[184] rebuke him, and if he repents, forgive him. 4And if he sins against you seven times in a day,[185] and seven times he turns toward you,[186] saying, 'I repent,' you must forgive him."

Faith and Duty

5And the apostles said to the Lord, "Give us more faith."

6But the Lord said, "If you have faith as *small as* a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.

7"Now who of you having a servant plowing or tending the sheep, when he comes in from the field would say to him, 'Come right over here and recline'? 8Would he not instead say to him, 'Fix something I can eat, and after you have girded yourself, serve me while I eat and drink, and after these things, you shall eat and drink'? 9Neither does he thank the servant that he has done what he has been told. 10In the same way, you also, when you have done all the things that were prescribed for you, you should say, 'We are unprofitable servants; we have done what we are supposed to have done.'"

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181 **16:23** Also in v. 22, εἰς τὸν κόλπον Ἀβραάμ "Abraham's side." Compare John 13:23, where John's place at the Passover meal was ἐν τῷ κόλπῳ τοῦ Ἰησοῦ "in the bosom of Jesus," and John 1:18, where Jesus Christ the Son is said to be εἰς τὸν κόλπον τοῦ πατρὸς "in the bosom of the Father."

182 **16:25** "But having food and clothing, let us be content with that. But those who want to be rich get entangled in temptation and a snare and many unwise and hurtful desires, which sink human beings into eternal punishment and damnation." 1 Timothy 6:8,9

183 **16:26** See Enoch 22:4-12

184 **17:3** txt ἁμάρτῃ ℵ A B L W it$^{a,aur,b,f,ff^2,l}$ vg^{ww,st} syr^{c,s,p,h,pal} cop^{sa} arm geo^{1} Clem Bas SBL TH NA29 {A} ‖ ἁμάρτῃ εἰς σε E N 𝔐 it$^{d,e,q,r^1}$ vg^{cl} cop^{bomss} eth geo^{2} Ambrose Aug TR RP ‖ ἁμαρτήσῃ εἰς σε D ‖ *lac* 𝔓^{75} C P Q T Ξ. See also Matt 18:15.

185 **17:4** Or possibly, as some translations say, "seven times a day." This latter reading would be a great deal more forgiving to do. Yet, Jesus in another place said we must forgive someone "seventy times seven" times, or perhaps "seventy-seven times." It seems to me, that the spirit of the teaching would also apply if someone sins against you seven times every day, but does turn to you seven times each day, saying, "I repent." Because really, that about describes our relationship with God, how many times he has to forgive us. And most of us don't even repent that many times a day, though we have need of it.

186 **17:4b** txt

	επιστρεψη προς σε	ℵ B D L it syr^{s,c,pal} cop^{bopt} arm geo Cl SBL TH NA29 {\}
	επιστρεψη	E
της ημερας	επιστρεψη προς σε	A it^{aur,e} vg syr^{p,h} cop^{sa,bopt}
της ημερας	επιστρεψη επι σε	TR
της ημερας	επιστρεψη	N W it^{f} RP
	lac	𝔓^{75} C P Q T Ξ

Ten Healed of Leprosy

11And it came about that as he was on his way to Jerusalem, he was passing through the middle of Samaria and Galilee. 12And as he was coming into a village, ten men who had leprosy met him, who stopped and stood at a distance. 13And they called out loudly, saying, "Jesus, Master, have pity on us!"

14And when he saw this, he said to them, "Go show yourselves to the priests." And it came about that as they went, they were cleansed.

15And one of them, when he saw that he had been healed, turned and came back, praising God with a very loud voice. 16And he fell on his face at Jesus' feet, thanking him. And he was a Samaritan.

17So in response Jesus said, "Were there not ten cleansed? Where then are the other nine? 18Were none found to have come back to give glory to God, except this foreigner?"

19And he said to him, "Get up and go your way; your faith has saved you."

The Coming of the Kingdom of God

20And when he was questioned by the Pharisees as to when the kingdom of God was coming, he answered them as follows: "The kingdom of God does not show with careful observation, 21neither will people say, 'Behold, here,' or 'Behold, there.' For behold, the kingdom of God is within you."

22And he said to the disciples, "Days are coming, when it is one of the days of the Son of Man you will long to see, and you will not have that experience. 23And people will say to you, 'Behold, there!' or 'Behold, here!' Do not go, neither follow after *them*. 24For just as lightning shines forth flashing from one end of the sky to the other, so shall it be with the Son of Man in his day. 25But first he must suffer much at the hands of this generation and be rejected.

26"And just as it was in the days of Noah, so shall it be also in the days of the Son of Man. 27People were eating, drinking, marrying, being given in marriage, up until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28"It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building, 29but the day that Lot left Sodom, fire and sulfur rained down from heaven, and destroyed them all.

30"Along those lines will be the day in which the Son of Man is being revealed. 31In that day, if someone is on the roof, and his stuff is in the house, he should not go down to get it, and the one in the field should likewise not turn back around. 32Remember Lot's wife. 33Whoever tries to save his life will lose it, and whoever loses it will keep it alive. 34I tell you, in that night there will be two men on one couch; one will be taken, and the other left. 35There will be two women together grinding grain; one will be taken, and the other left."[187]

37And they in response are saying to him, "Where, Lord?"

And he said to them, "Where the body is, there also the eagles[188] will be gathered."

Chapter 18

The Parable of the Persistent Widow

1And he was speaking a parable to them, with the moral that they ought always to pray, and not to lose heart, 2as follows: "There was a judge in a certain city, who had no fear of God, and no regard for man. 3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

4"And for some time he had been refusing, but after all this, he said to himself, 'Even if I don't fear God, nor have regard for man, 5just because this widow is causing me trouble, I will avenge her, lest all her coming in the end wears me out.' "

6And the Lord said, "Listen to what the unjust kind of judge was saying. 7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them? 8I tell you, he would bring about justice for them, in short order. However, when the Son of Man comes, will he find any faith on the earth at all?"[189]

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[187] **17:36** The King James Version has verse 36, "Two *men* shall be in the field; the one shall be taken, and the other left." But if you read an original 1611 King James Version, you will find a marginal note that says that the verse 17:36 was absent from most of their Greek manuscripts. You can view an actual scan of this marginal note, from just such a KJV, at: https://www.bibletranslation.ws/gfx/luke17-36.jpg

[188] **17:37** Greek: ὁ ἀετος, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ - hierax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ὁ ἀετος is eating carrion). Yet generally speaking, where ὁ ἀετος is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

[189] **18:8** "any at all" is from the Greek ἆρα, a particle not directly translatable, but which indicates irritatedness or impatience or displeasure.

The Parable of the Pharisee and the Revenue Agent

9And also, to some, who were convinced within themselves that they were righteous, and looking down on everyone else, he told this parable: 10"Two men went up to the temple to pray, one a Pharisee, and the other a revenue agent. 11When the Pharisee stood, he was praying inside himself as follows: 'O God, I thank you that I am not like other people, who are swindlers, dishonest, adulterers, or indeed, like this revenue agent. 12I fast twice a week, I tithe of everything I get.'

13"But the revenue agent, standing a distance off, was not even willing to lift his eyes toward heaven, but was beating his chest, saying, 'O God, be merciful to me, a sinner.'

14"I tell you, this latter went down to his house justified, rather than the former. For all who exalt themselves will be humbled, and those who humble themselves will be exalted."[190]

The Little Children and Jesus

15And people were bringing little children to him, so that he would touch them. But when the disciples saw this, they started rebuking them. 16But Jesus called them over to him, saying, "Allow the children to come to me, and stop preventing them, for of such is the kingdom of God. 17Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it."

The Rich Young Ruler

18And a certain ruler queried him as follows: "Good teacher, with what done will I inherit eternal life?"

19And Jesus said to him, "Why are you calling me good? No one is good, except God alone. 20The commandments you know: Do not commit adultery, Do not murder, Do not steal, Do not give false testimony, Honor your father and mother."

21And he said, "All these I have kept since childhood."

22And when Jesus heard this, he said to him, "There is still one thing lacking with you. Everything you have, sell and hand out to the poor, and you will have treasure in heaven, and then come follow me."

23But hearing these *words* made him very sad, for he was extremely wealthy. 24And when Jesus saw this, he said, "How hard it is for those who have wealth to go into the kingdom of God. 25Indeed, it is easier for a camel[191] to go through the eye of a needle, than for the rich to enter into the kingdom of God."

26And those who heard said, "Who then CAN be saved?"

27And he said, "Things impossible with human beings are possible with God."

28And Peter said, "Behold, we have left behind our own things to follow you."

29And he said to them, "Truly I say to you, there is no one who has left house or wife or siblings or parents or children, for the sake of the kingdom of God, 30who will not receive back many times as much in this present time; and in the coming age, eternal life."

Jesus Again Predicts His Death

31And after having taken the twelve aside, he told them, "Behold, we are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be carried out. 32For he will be handed over to the Gentiles, and be made fun of and mistreated and spit upon, 33and after scourging him they will kill him, and on the third day he will rise again."

34And they understood none of these things. Indeed, this statement was hidden from them, and they did not realize the things being said.

An Obnoxious Beggar Gets His Wish

35And it came about that when he was drawing near to Jericho, a blind man was sitting beside the road, begging. 36And when he heard the crowd going through, he was inquiring what this was all about. 37And they informed him that Jesus the Nazarene was passing by. 38Then he cried out, saying, "Jesus, son of David, have mercy on me!"

39And those leading the way were rebuking him, that he should be quiet. But he was shouting that much more, "Son of David, have mercy on me!"

40And after stopping, Jesus ordered that he be brought to him. And when he had come near, Jesus asked him, 41"What do you want me to do for you?"

And he said, "Lord, that I could see again."

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190 **18:14** Though the Greek pronouns and articles in this sentence are singular, I have felt free to generalize and neuterize to the plural, in view of the fact that the sentence begins with the Greek word πᾶς, which means "all" or "everyone." This is a general and plural subject.

191 **18:25** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

42And Jesus said to him, "See again; your faith has saved you."[192] 43And at once he saw again, and he was following him, giving glory to God. And all the people also, when they saw, gave praise to God.

Chapter 19

Zacchaeus the Revenue Officer

1And he entered, passing on through Jericho. 2And behold, there was a man called by the name of Zacchaeus, and he was a revenue officer, and he was rich. 3And he was trying to see who Jesus was, but was prevented by the crowd, since he was short in stature. 4And after running on forward ahead, he climbed up onto a sycamore tree, so that he could see him, for he was about to pass that way.

5And when Jesus arrived to the place, he looked up and said to him, "Hurry down, Zacchaeus, for today I need to stay at your house."

6And he hurried down, and took him in gladly. 7And all who had seen this were complaining, saying, "He has gone in to stay the night with a sinful man."

8And Zacchaeus stood up,[193] *and* said to the Lord, "Look, one half of all I possess, Lord, I am giving to the poor, and where I have defrauded anyone of anything, I am making restitution threefold."

9And Jesus said in reference to him, "Today, salvation has come to this house, in view of the fact that this man too is a son of Abraham. 10For the Son of Man came to seek and to save that which was lost."[194]

The Parable of the Ten Servants

11And as they were listening to these things, he included *and* spoke another parable, because he was drawing near to Jerusalem, and they thought that the kingdom of God was about to be appearing shortly. 12He said therefore, "A certain man well born journeyed off to a far country, to receive for himself a kingdom and then return. 13Now after calling ten of his servants, he had given to them ten minas,[195] and said to them, 'Do business until such time I return.'

14"But his subjects hated him, and they sent ambassadors behind him saying, 'We do not want this man to be king over us.'

15"And it came about that when he returned, he had received the kingship. And he ordered his servants to be summoned to him, those to whom he had given the money, in order to find out what they had earned.

16"So the first one came, reporting as follows: 'Lord, your mina has grown to ten minas.'

17"And he said to him, 'Well *done*, good servant. Since with a little you have proven faithful, be therefore ruler over ten cities.'

18"And the second one came, saying, 'Your mina, Lord, has become five minas.'

19"So he said to that one, 'And you, you shall be over five cities.'

20"And the other one[196] came, saying as follows: 'Lord, here is your mina, which I have been keeping laid away in a napkin. 21For I was afraid of you, since you are a demanding man; you collect what you did not deposit, and reap what you did not sow.'

22"He says to him, 'By your own mouth I judge you, you wicked servant. You knew, did you, that I am a demanding man, collecting what I did not deposit, and reaping what I did not sow? 23Why then did you not put my money in the bank, and I having returned would collect it with interest?' 24And to some standing there he said, 'Take the mina away from him, and give it to the one who has ten minas.'

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192 **18:42** Or, "your faith has *healed* you." As also in many other places in Luke.

193 **19:8** Some translators interpret ἱστημι here as "stopped," seeing the situation as the grumblers grumbling while Zacchaeus and Jesus were still in their presence. So then Zacchaeus would have stopped and said the things he said in response to those complaining. I do not see it that way. I think that Jesus and Zacchaeus had already gone into Zack's house and were reclined, when Zack stood up to say what he says in verse eight. I could be wrong.

194 **19:10** Jesus is the Good Shepherd of Ezekiel 34:16, and not a false shepherd of Ezekiel 34:4, and he does search for that which was lost, as in Ezekiel 34:11. The exact same form of the Greek article and noun for "the lost,"τὸ ἀπολωλός, occurs also in the Septuagint in Ezekiel 34:4, 16. The translator should word the Ezekiel passages and here exactly the same way, so that the readers get the connection.

195 **19:13** That is, he gave the ten servants one mina each. The mina, which was originally a Semitic word that the Greek language had long since borrowed, was equivalent to 100 drachmas. Just one drachma was significant in purchasing power. Searching Greek literature, you can find quite a variance: some times and places, one drachma could buy you one sheep, but was only one-fifth the price of an ox. Other times, one drachma could buy you an ox. Either way, a mina was worth at least 100 sheep. That is a lot of money. Anyone could take that amount of money and by investing, turn it into more.

196 **19:20** Or, "another one," or, "a different one." There is a theory that this parable of the Ten Minas is drawn from Matthew's parable of the Ten Talants of 25:14-30, in which there are only three servants, and here Luke has "fatigued" of maintaining his version's uniqueness from Matthew, and reverted back to following Matthew's version exactly. On the other hand, Jesus may well have used modified versions of the parable at various times. Still, there are things about this Lukan version that do not add up, literally. The first servant is given one mina, and then in most translations, he says, "Your mina has made ten minas more." Then Jesus says in verse 24, 'Take the mina away from him, and give it to the one who has ten minas.' But, if he started with one mina, and made ten minas more, wouldn't he have eleven minas, and not ten? So, perhaps the aforementioned theory is true; or else, the phrase usually translated, "made ten minas more," can be translated something like I have it: "increased to ten minas." Note also that the "western text" omits v. 25.

25"And they said to him, 'Lord, he **has** ten minas!'
26"'I tell you,[197] to everyone who has, it will be given, but the one who has not, even such that he has will be taken away from him. 27But as for my enemies, those who had not wanted me to be king over them, bring them here, and slay them in front of me.'"

The Triumphal Entry

28And having said these things, he was pressing his way onward, going up to Jerusalem. 29And it came about that as he drew near to Bethphage and Bethany at the hill called the Mount of Olives, he sent away two of his disciples, 30saying, "Go into the village ahead of you, in which as you are entering you will find a colt[198] tethered, upon which no one has ever yet sat, and you are to untie it and bring it. 31And if someone asks you, 'Why are you untying it,' say this, 'The Lord needs it.'"
32And when the ones who were sent went, they found things just as he had told them. 33And as they were untying the colt, the owners of it said to them, "Why are you untying the colt?"
34And they said, "The Lord needs it."
35And they brought it to Jesus, and after throwing garments of theirs on the colt, they mounted Jesus upon it. 36And as he was proceeding along, people were spreading their cloaks in the road beneath.
37And having come near now to the descent of the Mount of Olives, the whole company of disciples started rejoicing, to lift God up with a loud voice for all the miracles that they had seen. 38They were saying,

> "Blessed is the king who comes
> in the name of the Lord![199]
>
> Peace in heaven, and glory in the highest!"

39And some Pharisees in the crowd said to him, "Teacher! Rebuke your disciples!"
40And he in answer said, "I tell you, if these go silent, the stones will cry out."
41And as he drew near and saw the city, he wept over it, 42saying, "If you, yes ironically you,[200] [201] had only known what would bring you peace[202] on this very day![203] But now it is hidden from your eyes. 43For the days will come upon you that your enemies will throw a palisade up against you, and encircle you, and press in on you from every side, 44and throw you to the ground,[204] you and your children within you, and there will not be left within you a stone upon a stone, in retribution for the fact you did not recognize the time of your gracious visitation."[205]

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[197] **19:26** txt λεγω ℵ B L it^{a} syr^{p} cop^{sa} arm TH NA29 {\} ‖ λεγω γαρ A D E N W 𝔐 (it^{b,e,f} vg: *dico autem*) syr^{h,s} TR RP ‖ *lac* 𝔓^{75} C P Q T Ξ. There seems to be confusion as to whether the lord speaking is the lord character within the parable, or the Lord himself outside the parable.

[198] **19:30** πῶλος, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

[199] **19:38** Psalm 118:26

[200] **19:42a** txt

	εν τη ημερα ταυτη και συ		ℵ B L eth^{pp} Or SBL TH NA29 {B}
και συ	εν τη ημερα	ταυτη	D it^{d,f,q} cop^{sa} ethTH (geo) (Marcus Ir^{lat}) Or^{lat}
και συ και γε	εν τη ημερα	ταυτη	A it^{i} (arm) Basil
συ και γε	εν τη ημερα σου	ταυτη	it$^{a,ff^{2},l,r^{1}}$
και συ και γε εν τη ημερα σου		ταυτη	E N R W 𝔐 it^{aur} vg syr$^{(p),h}$ (Diatess^{syr,arm}) (Eus) TR RP
	lac		𝔓^{75} C P Q T

[201] **19:42b** Jesus says, "yes, even you," because of the irony that the city of Jerusalem, whose name includes the Semitic root word for peace, did not recognize what would bring it peace, and did not recognize the Prince of Peace.

[202] **19:42c** txt ειρηνην ℵ B L cop$^{sa,bo^{ms}}$ (Diatess^{syr}) Marcus Ir^{lat} Or½ Did TH NA29 {B} ‖ ειρηνην σου A E N W 𝔐 it^{a} syr$^{c,s,p,h,pal^{ms}}$ cop^{bo} arm eth geo (Diatess^{arm}) Or½ Eus⅘ Basil Cyr TR RP ‖ ειρηνην σοι D it$^{aur,d,e,f,ff^{2},i,l,q,r^{1}}$ vg Or^{lat} Eus⅕ Jer ‖ *lac* 𝔓^{75} C P Q T

[203] **19:42d** This exact phrase, τὰ πρὸς εἰρήνην appeared also in Luke 14:32, where I translated it, "the conditions for peace."

[204] **19:44a** The Greek verb for "dash to the ground," ἐδαφίζω, in reference to a city, means both "raze to the ground," as in the Septuagint in Isaiah 3:26, and also "dash to the ground," as in Psalm 136:9, Hosea 10:14, 14:1 and others. Here both meanings have to apply for the one instance of the word: you, referring to Jerusalem, the city, will be razed to the ground, and her children will be dashed to the ground.

[205] **19:44b** The Greek words usually translated "because," here, "because you did not recognize," are the words ἀντι followed by the relative pronoun. A literal translation of this would be, "in exchange for the fact that you did not recognize your gracious visitation." For the previously mentioned disasters were also a visitation. A visitation, rendered in Greek by the word ἐπισκοπη, could be both a negative one, or a positive one. A gracious visitation was predicted for them and offered many times in the Hebrew scriptures, and earlier in the gospel of Luke, in Zechariah's song in Luke 1:78, where he said "because of the tender feelings of our God with which he Sunrise from on high will look over - ἐπισκέπτομαι us. Since they forfeited their gracious ἐπισκοπη, God would give them a calamitous one in exchange, in repayment, in retribution, instead.

Jesus Clears the Temple

45And when he had entered the temple, he proceeded to drive out the vendors,[206] 46telling them, "It is written, 'And my house shall be a house of prayer,'[207] but you have made it 'a haunt of bandits.'[208]"

47And he was teaching daily in the temple. And the chief priests and the Torah scholars, along with the leaders of the people, were trying to kill him. 48Yet they were not finding any way they could do it, because the entire crowd was hanging on him, listening to him.

Chapter 20

The Authorities Question Jesus' Authority

1And it came about during one of those days of his teaching the crowd in the temple and preaching the good news, that the high priests and Torah scholars and elders came up, 2and they said to him as follows: "Tell us, by what authority are you doing these things? Or, who is the one who gave you the authority for these things?"

3And in answer Jesus said to them, "I will also ask you something, that you must tell me: 4John's baptism, was it from heaven, or from human beings?"

5So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?' 6But if we say, 'From human beings,' all the people will stone us, because they are convinced that John was a prophet.'"

7And they professed not to know where it was from. 8And Jesus said to them, "Neither am I telling you by what authority I do these things."

The Parable of the Tenants

9And he began to speak this parable to the crowd: "A man planted a vineyard, and leased it out to tenant-farmers, and journeyed away for quite some time. 10And in the time *of harvest*, he sent a servant to the tenants, so they could pay him rent out of the fruit of the vineyard. But the tenants, after beating him, sent him away empty-handed. 11And he proceeded to send a another servant; and that one also, after beating and insulting him, they sent away empty-handed. 12And he proceeded to send a third; and that one also they threw out, after injuring him.

13"So the owner of the vineyard said, 'What should I do? I will send my beloved son; maybe him, they will respect.'[209]

14"But when they saw him, the tenants discussed it among themselves, saying, 'This is the heir. Let us kill him, so that the inheritance will be ours.' 15And they threw him outside the vineyard *and* killed him. "What then will the owner of the vineyard do to them? 16He will come, and he will kill those tenants, and he will give the vineyard to others."

And those who heard this said, "May it never be!"

17But he, after looking at them, said, "Why then is this written:

> 'A stone which the builders rejected,
> this one has become the chief cornerstone'?[210]

18Everyone who trips over that stone will be broken into pieces; upon whomever the stone falls, it will turn him into powder."

19And at that time, the Torah scholars and high priests wanted to lay their hands on him, yet they were afraid of the people. For they knew that he had spoken this parable in reference to them.

Paying the Tribute Tax to Caesar

20And beginning to watch him closely, they sent spies presenting themselves as sincere, in order to catch some statement of his, such that they could hand him over to the jurisdiction and authority of the governor.

21And they questioned him as follows: "Teacher, we know that you talk straight, and you teach straight; that is, you do not acknowledge personage, but only on the basis of truth you teach the way of God. 22Is it permissible for us to pay the tribute tax[211] to Caesar, or not?"

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[206] **19:45** txt τους πωλουντας ℵ B L syr^{pal} cop geo TH NA29 {\} ‖ τους πωλουντας και αγοραζοντας N ‖ τους πωλουντας και τους αγοραζοντας ‖ τους πωλουντας εν αυτω και αγοραζοντας A E R W 𝔐 latt syr$^{(s,c,p),h^{mg}}$ TR RP ‖ τους πωλουντας εν αυτω και αγοραζοντας και τας τραπεζας των κολυβιστων εξεχεεν και τας καθεδρας D ‖ *lac* 𝔓^{75} P Q T

[207] **19:46a** Isaiah 56:7

[208] **19:46b** Jeremiah 7:11

[209] **20:13** txt εντραπησονται ℵ B C D L Q it syr$^{s,c,h^{mg}}$ cop arm geo TH NA29 {\} ‖ ιδοντες εντραπησονται A E N R W 𝔐 vg it^{aur,f} syr^{p,h} TR RP ‖ *lac* 𝔓^{75} P T

[210] **20:17** Psalm 118:22

[211] **20:22** The Greek word translated "tribute" is φορος. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is *cap*. Thus, this tax was a *per capita* tax, or a *capitation*. It was a flat tax, having no relation to

23But he perceived their trickery, *and* said to them,[212] 24"Show me a denarius. Whose image does it bear, and whose inscription?"

And they said, "Caesar's."

25And he said to them, "Well then, Caesar's things give back to Caesar, and God's things to God."

26And they were not able to catch him in a saying in the presence of the people; and having been astonished by his answer, they remained silent.

Marriage at the Resurrection

27Then some of the Sadducees approached (Sadducees say there is no resurrection), and they questioned him 28as follows: "Teacher, Moses wrote for us, 'If a man's brother dies having a wife, and that *deceased* is childless, that the man should take the wife of his brother, and raise up descendants for his brother.'[213]

29"Well, there were seven brothers. And the first one, who had taken a wife, died childless. 30And the second one[214] 31took her, and the third one, and in fact, all seven in the same way, left behind no child, and died. 32Last of all, the woman also died.

33"So the woman, in the resurrection, whose wife is she going to be? For all seven had her as wife."

34And Jesus said to them, "The children of this age marry and are given in marriage; 35but those considered worthy to taste of that age and of the resurrection from the dead, will neither marry nor be given in marriage, 36nor will they be able to die any more, for they will be like the angels and be children of God, since they are children of the resurrection.

37"But that the dead are rising, even Moses intimated so, at the part about the bush, the way he says Yehovah is the God of Abraham, and the God of Isaac, and the God of Jacob. 38Now God is not the God of dead people, but of living, for to him all *of those* are alive."

39And one of the Torah scholars said in response, "Teacher, well said."

Whose Son Is the Messiah

40Indeed, no longer did any of them dare to question him. 41So he said in reference to them, "How do they maintain the Messiah to be the son of David? 42For David himself says in the scroll of the Psalms,

> 'Yehovah[215] said to my Lord:
> "Sit at my right hand
> 43until such time I make your enemies
> a footstool for your feet.'[216]"

44So, David calls him Lord. How then is he his son?"

Jesus Denounces the Torah Scholars

45And with the entire crowd listening, he said to the disciples, 46"Beware of the Torah scholars, wanting to walk around in robes, and loving the greetings in the marketplaces, and chief seats in the synagogues, and places of honor at banquets; 47they devour the houses of widows, and for a front, make lengthy prayers. These will receive greater condemnation."

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graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum,*' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia.*'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 25, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver– shekels, or even drachmas, but not in Roman coins.

212 **20:23** txt αυτους א B L 0266*vid* it^{e} cop arm TH NA29 {\} ‖ αυτους τι με πειραζετε A D E N P W 𝔐 lat syr TR RP ‖ αυτους τι με πειραζετε υποκριται C ‖ *lac* 𝔓^{75} Q T

213 **20:28** Deuteronomy 25:5; Genesis 38:8

214 **20:30** txt και ο δευτερος א B D L 0266 it^{d,e} cop geo TH NA29 {B} ‖ και ελαβεν ο δευτερος την γυναικα και outos απεθανεν ατεκνος A E P W 𝔐 lat syr$^{(c)}$ (cop$^{bo^{ms}}$) TR RP ‖ και ε..... *lac* N ‖ *lac* 𝔓^{75} C Q T

215 **20:42** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְאֻם יְהוָה, לַאדֹנָי - nəʾum Yəhōvah laʾḏōnōî of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: לַאדֹנִי ׀ יְהוָה נְאֻם.

216 **20:43** Psalm 110:1

Chapter 21

The Widow's Offering

1And when he looked up, he saw rich people putting their gifts into the donation chest. 2Then he saw a penniless widow dropping there two lepta,[217] 3and he said, "Truly I tell you, this poor widow has put in more than all the rest. 4For they all put in their gifts out of the extra they had, but she out of her lack put in all she had to live on."

Signs of the Times

5And as some of them were talking about the temple, how with such beautiful stones and gifts it was adorned, he said: 6"These things that you are looking at, days will come in which there will not be left a stone upon a stone that will not be thrown down."

7And they questioned him as follows, "Teacher, so when will these things be, and what sign will happen when they are all about to take place?"

8And he said, "See to it that you are not led astray. For many will come in my name, saying, 'I am He,' and, 'The Lord is near.' Do not go off after them. 9So when you hear of wars and unrest, do not be alarmed; for these things need to happen first, but the end does not come immediately."

10Then, he was saying to them, "Nation will rise up against nation, and kingdom against kingdom, 11and there will be mega-quakes, and famines and epidemics in various places, and frightful and awesome signs from heaven.

12"But before all these things, they will lay their hands on you and will persecute you, handing you over to synagogues and prisons, being led all the way up to kings and governors for the sake of my name; 13it will work out for you to be a testimony. 14Put it in your hearts therefore, not to be practicing *how* to answer in defense; 15for I will give you utterance and wisdom that none of those opposing you will be able to stand against or rebut.

16"But you will also be turned in by parents and siblings and relatives and friends, and they will put some of you to death. 17And indeed you will be hated by everyone because of my name. 18Yet not a hair of your head will perish: 19by your enduring, you shall gain your lives. [218]

20"But when you see Jerusalem surrounded by armies, then you will know[219] that her desolation is near. 21Then, those in Judea should flee to the mountains, and those within Jerusalem should get without, and those in the fields should not go into her. 22For those are days[220] of vengeance, in fulfillment of all that is written. 23Alas for the ones who are pregnant, and the ones giving milk during those days! For it will be a great calamity upon the land, and wrath toward this people.[221] 24And they will fall by the edge of the sword, and be taken captive to all the nations; and Jerusalem will be trampled over by Gentiles, until the times of the Gentiles are played out.

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[217] **21:2** Two small, thin copper coins, totaling about one fourth of one cent.

[218] **21:19** κτήσασθε (א L R W 047 κτήσασθαι) D E 𝔐 it^{d,i} Origen Apostolic Constitutions Gregory-Nyssa Macarius/Symeon Marcus-Eremita Cyril Hesychius TR HF RP TH NA29 {\} ‖ κτήσεσθε (A κτήσεσθαι) B it$^{a,e,f,ff^2,l,q,r^1,s}$ vg syr$^{c,s,p,h,(pal)}$ cop$^{sa,bo^{pt}}$ arm eth geo Jerome Augustine WH Weiss Trg NA25 ‖ σώσετε (ἑαυτούς *for* τὰς ψυχὰς ὑμῶν) Marcion$^{acc\ to\ Tertullian}$ ‖ lac 𝔓^{45} 𝔓^{75} C N P Q T. The UBS editorial committee says it is slightly more probable that the reading of Codex Sinaiticus and many other early witnesses, is the correct one, which have the verb κτάομαι - ktáomai in the imperative mood. That would be a command to the disciples to preserve their lives. The committee says it would be more likely that copyists would have changed this verb to conform it to the future tense of the rest of the verbs in the context, more likely than the other way around. Note that the other gospels have the same idea in the future indicative. In some languages the difference between the two readings would not be translatable. I note that in the UBS4 apparatus, the reading of the Syriac is not given. (Is there a translatable difference between “you will gain your lives” and “you shall gain your lives”?) There is also discrepancy as to the reading of it^{q}.

[219] **21:20** The Greek word for "know" here, γινώσκω, is in the form of γνῶτε, which could be either imperative or subjunctive mood, since in this case the form would be identical. Imperative would be in English, "when you see Jerusalem surrounded by armies, then know - or then you should know,- that her desolation is near." Subjunctive would be in English, "when you see Jerusalem surrounded by armies, then you know - or would know - or will know, - or should know, that her desolation is near."

[220] **21:22** In the Greek, the word for "day" is anarthrous here, that is, without the article. You will see some translations saying "the days" or "the time," and others saying "days," or "a time." This question regarding the Greek definite article is one of the translation issues most revealing of the translators' doctrinal preconceptions. Here, for example, it can reveal whether you believe that the prophecies will have a double fulfillment, or only one fulfillment. That is, are these prophecies partially fulfilled in the time and deeds of Titus in 70 A.D., and more fully fulfilled in the tribulation? Or are they solely fulfilled during the time of Titus? Or solely or primarily fulfilled in the tribulation? And prior to the time of Titus, some of God's people no doubt believed that these prophecies had been fulfilled during the time and deeds of Antiochus Epiphanes, either partially or primarily. I have 24 English translations on hand, and they split down the middle; half say "the days" and half say "days" or equivalent. We must interpret this passage by the rest of scripture, and do it in reliance on the anointing of the Holy Spirit, which leads us into all truth. We also must use common sense in light of the context here. This passage, in light of v. 24, seems to be including the destruction of the temple in 70 A.D. Therefore, we must say in v. 22 about the Great Tribulation, that those are "days" of tribulation, not the only ones.

[221] **21:23a** txt τω λαω א A B C D L N lat SBL TH NA28 {\} ‖ εν τω λαω E W 𝔐 syr^{h} TR RP ‖ επι τω λαω 1424 vg: *ira populo huic* (KJV) ‖ *lac* 𝔓^{45} 𝔓^{75} P Q T. Coptic: "for this people." Often too much is made of the Greek preposition εν, as it is often no more than a marker of the dative case. I translate both the NA29 and Majority Text as "wrath toward this people."

25And there will be signs in the sun, the moon and the stars, and on earth anxiety of the nations, in uncertainty over the roar and surge of the sea, 26people holding their breath in fear and anticipation because of the things overtaking the world; for the forces of space will be shaken.

27"And then at that time they will see the Son of Man coming in a cloud, with power and great glory. 28So when these things are beginning to take place, stand yourselves tall and lift up your heads, because your redemption is drawing near."

29And he spoke a parable to them: "Consider the fig tree, indeed all the trees. 30When they are now putting forth leaves, you see for yourselves *and* know that summer is now near. 31So also you, when you see these things taking place, you know that the kingdom of God is near. 32Truly I tell you: this age will by no means pass away until this all has taken place. 33Sky and earth will pass away, but my words will certainly not pass away.

34"But watch yourselves, that your hearts not be held back[222] by over-indulgence and drunkenness, and by ordinary concerns of this mortal life, and that day come upon you suddenly 35like a trap. For it will come upon everyone who lives over the face of the whole earth. 36So you must be watchful at all times, praying that you might manage[223] to avoid all these things about to come to pass, and stand before the Son of Man."

37And he was spending the days teaching in the temple, and the nights he was going out and lodging on the hill called the Mount of Olives. 38And all the people would get up early to come to the temple and hear him.

Chapter 22

The Contract on Jesus

1And the Festival of Unleavened Bread, called Passover, was approaching, 2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.[224]

3Then Satan entered into Judas, the one called Ish Keriot, who was one of their number, of the Twelve. 4And he went away, and discussed with the chief priests and the commanders of the temple guard how he might hand him over to them. 5And they were delighted, and contracted to give him silver. 6And he accepted, and was looking for the best time for handing him over to them, without the crowd.

The Passover Supper

7And the day of Unleavened Bread arrived in which it was customary to slaughter[225] the Passover. 8And he sent Peter and John, saying, "Go, prepare the Passover for us so we can eat it."

9And they said to him, "Where do you want us to prepare it?"

10And he told them, "Behold, at the point of your arriving into the city a man carrying a water jar will encounter you. Follow him to whatever house he goes into. 11And say to the owner of the house, 'The teacher says to you, "Where is the guest room where I may eat the Passover with my disciples?" ' 12And that person will show you a large upstairs room all furnished. You shall prepare it there." 13So when they went, they found things just as he had told them; and they prepared the Passover.

14And when the hour had come, he reclined, and the twelve disciples along with him. 15And he said to them, "It is with great longing and anticipation I have wanted to eat this Passover with you before my suffering. 16For I tell you: I will certainly not eat it *again*[226] until such time it has been fulfilled in the kingdom of God."

17And after taking hold of the cup, he gave thanks, and said, "Take this, and share it among yourselves; 18for I tell you: By no means will I drink of the fruit of the vine from this point on[227] until such time the kingdom of God has come."

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222 **21:34** Or, "desensitized." The Greek word is βαρέω, which normally means "weighed down." But this is a metanymous meaning, as is the word for heart. The heart is not literally weighed down. The spiritual strength, alertness, sensitivity, sharpness, and passion might be lessened by the things mentioned.

223 **21:36** txt κατισχυσητε ℵ B L T (W κατισχυσατε) 070 cop SBL TH NA29 {\} ‖ καταξιωθητε A C D E N R 𝔐 latt syr TR RP ‖ *lac* 𝔓45 𝔓75 P Q.

224 **22:2** This verse makes no sense unless you take into consideration the imperfect aspect of the Greek verbs for 'trying' and 'fearing.' Imperfect here means just that: incomplete and ongoing action. They had been trying to kill him already since Luke 19:47-48, and 20:19. The reason they still had not accomplished killing him, was because they were STILL YET fearing the people. So if someone tells you that the aspect (continuous vs. punctiliar) of N.T. Greek verbs is unimportant, don't believe them, no matter how big a name they are. Those big names are the ones who came up with the nonsensical mainstream rendering, as follows: "And the chief priests and the scribes were seeking how to kill him, for they feared the people." This makes it sound like the reason they wanted to kill Jesus was that they were afraid of the people. But that is not the case. The exact opposite is true: their fear of the people was what was still preventing them killing Jesus. See Endnote #4, at the end of this document, which discusses this more fully.

225 **22:7** Greek: θύω. It could also be translated "to sacrifice," or, "to celebrate" the Passover. But the meaning "celebrate" only applied when the celebration included the slaughtering of something.

226 **22:16** txt ὅτι οὐ μὴ φάγω 𝔓75vid ℵ A B L 0211 it^{a} cop^{sa} Apollinarus Cyr Tit-Bost Epiph TH NA29 {B} ‖ οὐκέτι μὴ φάγομαι D ‖ οὐκέτι οὐ μὴ φάγω C* N ‖ ὅτι οὐκέτι οὐ μὴ φάγω C^{2} E P W 𝔐 it$^{aur,b,(d),e,f,ff^{2},i,(l),q,(r^{1})}$ vg arm eth (geo) Or^{lat} TR RP ‖ *lac* 𝔓45 Q T. The word "again" is not in the Greek, but implied. Thus, some copyists apparently felt obliged to add the Greek word οὐκέτι, to both clarify the meaning, and also to harmonize Luke with Mark 14:25, and perhaps also with Matthew 26:29, which says, "from now on."

19And after taking the bread and giving thanks, he broke it and gave it to them, saying, "This is my body, being given for you. This you should do as a commemoration of me."[228]
20And the cup after the meal[229] in the same way, saying: "This cup is the new covenant in my blood, being poured out for you.
21"But lo, the hand of the one betraying me is with mine on the table. 22Therefore indeed the Son of Man is going out exactly as is planned. Even so, woe to that man through whom he is betrayed!"
23And they began to debate with each other which of them therefore might be the one about to do this.
24Then there also arose another dispute among them, as to which of them was considered to be greater.
25And he said to them, "The kings of the nations lord it over them, and those exercising authority over them are called 'benefactors.' 26But not so with you. Rather, the greatest among you should be like the youngest,[230] and the leader as the one who serves. 27For who is greater: the one reclining, or the one serving? Is it not the one reclining? Among you though, I am as the one serving.
28"But you are the ones who have stuck with me through my trials; 29and I am assigning to you a kingdom, just as my Father did to me, 30such that you will eat and drink at my table in my kingdom,[231] and sit upon thrones, judging the twelve tribes of Israel.

Jesus Predicts the Disciples' Crisis of Faith

31"Simon, Simon, behold, Satan has obtained permission to have you all, to sift you all like wheat.[232] 32But I have prayed for you, that your faith will not completely die. And you, when you have come back around, strengthen your brothers."
33But he said to him, "Lord, I am prepared to go with you both to prison and to death."
34But Jesus said, "I tell you, Peter: the rooster will not crow this day, until you have denied three times that you know me."
35And he said to them, "When I sent you without purse, knapsack and sandals, did you lack anything?"
And they said, "Nothing."
36Then he said, "But now, he who has a purse should bring it, or a knapsack likewise, and he who does not have a sword, should sell his cloak and buy one. 37For I tell you, this which is written has to be fulfilled in me:

> 'And he was considered one of the outlaws.'[233]

Yes indeed, that about me is reaching fulfillment."
38So they said, "Lord, look. There are two swords here."
And he said to them, "That is enough."

Gethsemane

39And after going out, he proceeded as was his custom to the Mount of Olives; and his disciples followed him also. 40And coming upon the place he said to them, "Pray not to come into temptation." 41And he withdrew from them, about a stone's throw away. And having dropped his knees, he was praying, 42as follows: "Father, if you are willing, remove this cup from me. However, not my will, but yours be done." 43And an angel from heaven appeared to him, strengthening him. 44And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling onto the ground.[234]
45And after rising from prayer and returning to the disciples, he found them sleeping, out of sorrow. 46And he said to them, "Why are you sleeping? Get up and pray, that you not go into temptation."

Jesus Arrested

47While he was still speaking, behold, a crowd, and the one called Judas, one of the Twelve, was leading them. And he came up to Jesus, and kissed him.[235] 48But Jesus said to him, "Judas, with a kiss you betray the Son of Man?"

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[227] **22:18** txt απο του νυν "from now on" 𝔓^{75vid} א B D L W it$^{a,b,f,ff^2,i,q,r^1}$ syr$^{s,c,h^{mg},pal}$ cop arm TH NA29 {\} ‖ *omit* A C N 047 𝔐 lat syr^{h} TR RP ‖ *lac* 𝔓^{45} P Q R T Ξ 070 0171 0250

[228] **22:19** "This you should do" is referring to the Passover. From now on, they and we should do the Passover in commemoration of Jesus' death on our behalf. Both the unleavened bread and the Passover lamb or kid are His body figuratively. Note that Codex D has a much shorter reading of vss. 19-20, but it is alone in this, and is notoriously unreliable. So no serious consideration should be given it when it is all alone.

[229] **22:20** Or possibly, "with" the meal.

[230] **22:26** The youngest, as in Acts 5:6, customarily performed the menial tasks, and submitted to the elders.

[231] **22:30** txt ἐν τῇ βασιλείᾳ μου 𝔓^{75} א A B L N Q T W latt syr cop TR HF SBL TH NA29 {\} ‖ ἐν τῇ βασιλείᾳ D it^{d,e,l} vg^{mss} syr^{c} ‖ *omit* E 047 geo3 RP ‖ *lac* 𝔓^{45} C P.

[232] **22:31** The Greek does not say "all," but we need to put in some indicator in English that the Greek pronoun "you" is in the plural. Jesus was not saying this about Peter only, but about all of the apostles.

[233] **22:37** Isaiah 53:12

[234] **22:43-44** Some consider the words in these verses to be an extra-canonical tradition which got added to the gospel of Luke. They are absent in very early and geographically widespread manuscripts and witnesses. See Endnote #3 at the end of this document which discusses this.

[235] **22:47** The Greek literally says, "And he came up to him, to kiss him." But this is probably a Semitism, called "the infinitive of result."

49And seeing what was going to be happening, those around him said, "Lord, shall we strike with swords?" 50And one of them struck the servant of the high priest, and cut off his right ear.

51But in response Jesus said, "Let that be enough of that." And he touched his ear and healed him.

52Then, toward those coming against him, the chief priests, temple officers and elders, Jesus said, "As though after a bandit, you have come out with swords and clubs? 53Every day with me being next to you in the temple you didn't lay your hands on me. But this is the hour for you, and the authority of darkness."

Peter's Denials

54And after seizing him, they took him and led him into the house of the high priest; and Peter was following at a distance. 55And since people had lit a fire in the middle of the courtyard and were all sitting together, Peter was sitting among them. 56But a maidservant noticed him sitting toward the fire, and after studying him, she said, "This man also was with him."

57But he denied it, saying, "I don't know him, woman."

58And shortly thereafter, another person who saw him was saying, "You are also one of them."

And Peter was saying, "Man, I am not."

59And after about an hour had passed, someone else was affirming, saying, "Definitely, this man **was** also with him; he is also Galilean."

60But Peter said, "Man, I do not know what you are talking about." And immediately as he was still speaking, a rooster crowed. 61And the Lord turned and looked at Peter, and he remembered the statement of the Lord, how he had said to him, "Before the rooster crows today, you will deny me three times." 62And he went off outside, and bitterly wept.

Before the Sanhedrin

63And the men guarding Jesus were making fun of him as they beat him up. 64After blindfolding him, they were asking him, "Prophesy, who is it that hit you?" 65And they were saying many other insulting things against him.

66And as the day broke, the elders of the people and the high priests and the Torah scholars were assembled, and they brought him over into their Sanhedrin, 67saying, "Tell us whether you are the Christ."

And he said to them, "If I told you, you would certainly not believe, 68and if I asked questions, you would certainly not answer.[236] 69Nevertheless, from now on, the Son of Man will be sitting at the right hand of the power of God."

70So they all said, "You are the Son of God then?"

And he was saying to them, "You are saying that I am."[237]

71And they said, "What more need do we have for witnesses? For we ourselves have heard from his own mouth."

Chapter 23

Jesus Before Pilate and Herod

1And the whole assembly of them got up, and they took him before Pilate. 2And they began to accuse him, as follows. "We found this man misleading our nation[238] and forbidding to give tribute to Caesar, and claiming to be a king himself, the Christ."

3So Pilate examined him, saying, "Are you the king of the Jews?"

And he in answer to him was saying, "You are the one saying that." [239]

4And Pilate said to the chief priests and the crowds, "I find no *causa capitalis* in this man."[240]

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[236] **22:68** txt αποκριθητε 𝔓75 א B L T copbo Apoll Cyr SBL TH NA29 {B} ‖ αποκριθητε μοι vgms copsa Ambrose ‖ αποκριθητε μοι η απολυσητε A D E N 𝔐 itaur,b,d,f,ff2,(i),(l),q,r1 vg syrc,s,p,h arm geo Aug TR RP ‖ αποκριθητε μοι η απολυσητε με/μοι ita ‖ *omit verse* ite vgms ‖ *lac* 𝔓45 C P Q

[237] **22:70** "You are saying that I am" is literally what the Greek says, and this expression comes from the Semitic word " 'amarta." It is neither a yes nor a no. This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of my translation of Mark's gospel. The Sanhedrin would not be satisfied with anything less than a vehement denial from Jesus. Thus the Sanhedrin's reaction, of needing no more witnesses or evidence. But even what Jesus had already said here earlier, in 22:69, that Jesus would be seated at the right hand of God, that would be offense enough. What is different about Luke here, is that he uses ἔφη, the imperfect form of φημί here, which I translated "kept saying." Luke does not use the continuous aspect indiscriminately or insignificantly.

[238] **23:2** txt το εθνος ημων 𝔓75 א B D L N T lat syr SBL TH NA29 {\} ‖ το εθνος A E W 𝔐 ita,r1 MarcionE TR RP ‖ *lac* 𝔓45 C P Q. Both main text streams contain the definite article with ἐθνος, which article can serve as a weak possessive pronoun. Usually it is the Byzantine stream supplying the expressly possessive word, but here we have the roles reversed. The English translator could legitimately render both of these readings in English as "our nation." And that is what the translators of the Coptic may have done, as they read "our nation."

[239] **23:3** The Greek says literally, "You are saying." See footnote on 22:70, and on Mark 15:3. It is not a "yes" answer.

5But they were getting more insistent, saying, "He incites the people, teaching throughout the entire land of the Jews, starting from Galilee and all the way to here."
6And when Pilate heard this, he asked, "Is the man a Galilean?"[241] 7And when he had confirmed that he was in fact from Herod's jurisdiction, he referred him to Herod, who was in Jerusalem too for those days.
8Now Herod was very glad when he saw Jesus. He had been wanting for quite some time to meet him, because of hearing about him, and he hoped to see something miraculous happening through him. 9So he was plying him with a considerable amount of questions; but Jesus never gave any response at all. 10And the chief priests and the Torah scholars were standing there throughout, vehemently accusing him.
11Then Herod, together with his soldiers, after treating him with contempt and mocking him by draping a splendid robe around him, sent him back to Pilate. 12Which caused Herod and Pilate to become friends with each other that same day (for they had previously always been hostile toward each other).
13And Pilate summoned the high priest, together with the rulers and the people, 14and he said to them, "You have brought this man up to me as someone inciting the people to treason, and here now is my finding after trying him in your presence. I have found in this man no basis for the charges you are bringing against him. 15And neither has Herod, for he has sent him back to us. So you see, nothing being done by him is worthy of death. 16Therefore, having scourged him, I will release him." [[17Now he was obligated by custom according to the festival to release one person to them.]] [242]
18But they all together shouted back, saying, "Away with this man! Release to us Barabbas!" 19(He was someone who had been thrown in prison because of a certain uprising and murder that took place in the city.)
20But Pilate, wanting to release Jesus, called out to them again. 21But they cried out, saying, "Crucify him, crucify him!"
22But a third time, he said to them, "Why? What crime has this man committed? Having scourged him therefore, I will release him."
23But with loud shouts the crowd kept urgently demanding that he be crucified. And their shouts prevailed, 24and Pilate decided to grant their request. 25And he released the man who had been thrown into prison for insurrection and murder, the one whom they had asked for, and Jesus he handed over to their will.

The Crucifixion

26And as they led him away, they seized a Cyrenian, Simon, who was returning from the country, and they placed the cross on him, to carry it behind Jesus. 27And a great multitude of the people were following him, and women who were mourning and lamenting him.
28But Jesus turned to them, and he said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves, and for your children. 29For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' 30At that time they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'[243] 31For if they do these things when the tree is green, what will happen when it is dry?"
32Now two others, criminals, were also being taken with him to be executed.[244] 33And when they came to the place called The Skull, there they crucified him, along with the criminals, one on his right and one on his left. 34And Jesus said, "Father, forgive them, for they do not know what they are doing."[245] And they cast lots, for dividing out his clothing.[246]
35And the people stood there, watching. Now the rulers were also there, sneering at him, saying, "He saved others; he should save himself, if this is the one chosen the Christ of God."
36And the soldiers, when they were approaching bringing him vinegar, also made fun of him. 37They also were saying, "If you are the king of the Jews, save yourself."
38Now there was also a notice inscribed above him:[247] "THIS IS THE KING OF THE JEWS."

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[240] **23:4** That is, basis for capital punishment. It was understood that the only reason the Jewish authorities would bring a criminal to Pilate, was for adjudication of the death penalty and execution. The Jewish authorities otherwise were allowed to execute judgment with their own courts and laws, short of execution; see John 18:31.

[241] **23:6** The word εἰ here (usually "if") being an interrogative particle, introducing direct interrogative discourse, taking the place of ὅτι. See BAGD V.; BDF § 440(3).

[242] **23:17** These words now called verse 17 are not found in $\mathfrak{P}^{75}$ A B L T 070 it^{a} vg^{ms} cop$^{sa,bo^{pt}}$ and included, with minor variants, as harmonized to Matthew 27:15 and Mark 15:6, in the following: א E (N συνήθειαν for ἀνάγκην) W 𝔐 it$^{aur,b,e,f,ff^{2},l,q,r1}$ vg syr^{p,h} (cop$^{bo^{ms}}$) arm eth geo Eusebian Canons; Augustine. And the following include these words in a different place- after verse 19: D it^{d} syr^{c,s}. There is over all a great variation in the additions, not detailed here, which is a sign of inauthenticity. The UBS6 textual commentary gives the omission a B rating of certainty.

[243] **23:30** Hosea 10:8

[244] **23:32** The Greek syntax here may be more properly translated, "Now two other criminals were also being taken with him to be executed." Later Greek manuscripts were possibly modified to take away this possibility. But Jesus had predicted in Luke 22:37 that he would be considered one of the outlaws.

[245] **23:34a** txt And Jesus said, "Father, forgive them, for they do not know what they are doing." *with minor variants*: א*,³ (A *omit* "Father") C D¹ (E with *) L N Q 0250 𝔐 it$^{aur,b,e,ff^{2},l,r1}$ vg syr^{c,p,h,pal} cop$^{bo^{pt}}$ arm eth geo Diatess Iren^{lat} Clement Or Euseb Chryst Cyr TR RP TH♦ ‖ *omit* $\mathfrak{P}^{75}$ א² B D* W 070 it$^{a,b^{c},d}$ syr^{s} cop$^{sa,bo^{mss}}$ TH♦ NA29 {B} ‖ *lac* $\mathfrak{P}^{45}$ P T Y. The NA29/UBS6 includes the phrase in double square brackets. See the Endnote about this verse at the end of this document.

[246] **23:34b** Psalm 22:19 יְחַלְּקוּ בְגָדַי לָהֶם׃ וְעַל-לְבוּשִׁי יַפִּילוּ גוֹרָל׃ https://mechon-mamre.org/p/pt/pt2622.htm

39And one of the criminals hung there was deriding him, saying, "You are the Christ, aren't you? Save yourself and us."
40But in response the other one was rebuking him, saying, "Don't you fear God at all, considering that you yourself are in this same judgement?[248] 41And we indeed justly; for we have gotten back what was fitting to how we have lived. But this man, he has done nothing wrong."
42And then he was saying, "Jesus, remember me when you come into your kingdom."
43And Jesus said to him, "I tell you the truth, today you will be with me in Paradise."

Jesus' Death

44And it was now about noon,[249] and darkness came across the whole land until 3:00 p.m., 45for the sun was darkened. [250]
And the curtain of the temple was torn in two. 46And crying out with a loud voice, Jesus said, "Father, into your hands I commit my spirit."[251] And after he had said this, he expired.
47Now the centurion when he saw what had happened, was giving glory to God, by saying, "This really must have been a righteous man."
48And all the crowds who had gathered around for this spectacle, when they observed what took place, they were turning away, beating their breasts. 49But all those who knew him, including the women[252] who had followed with him from Galilee, stood off at a distance throughout, watching these things.

Jesus' Burial

50And behold, there was a council member named Joseph, who was a good and righteous man 51(he was not going along with their decision and actions), from Arimathea, a city in Judea, who was looking forward to the kingdom of God. 52This man went to Pilate and asked for the body of Jesus. 53And when he had taken it down he wrapped it in linen, and laid it in a hewn-out tomb, which no one was lying in yet. 54And it was the day of Preparation, and the Sabbath was coming on.
55Now some women had followed close behind, which were the ones who had come with him from Galilee. They observed the tomb, and how his body was interred. 56Then when they returned home, they prepared spices and perfumes. And for the Sabbath though, they did rest, in keeping with the commandment;

Chapter 24

The Resurrection

1but at the crack of dawn on the first day of the week, they went to the tomb, carrying the spices they had prepared.[253] 2But they found the stone had been rolled away from the tomb.

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[247] **23:38** txt *omit* 𝔓75 א2a C* B L 070 copsa,bopt SBL TH NA29 {A} ‖ γραμμασιν ελληνικοις ρωμαικοις εβραικοις א*,2a D ‖ γραμμασιν ελληνικοις και ρωμαικοις και εβραικοις ουτος εστιν A N Q R W 0250 𝔐 lat syr copbopt TR RP ‖ *lac* 𝔓45 P T.

[248] **23:40** Or, perhaps an Aramaism as follows, "since you are in this same fate?"

[249] **23:44** Greek, "the sixth hour," that is, the sixth hour from 6 a.m. when the daytime starts, which makes this 12:00 noon. So also the remaining references to time in Luke: the darkness lasted until 3:00 p.m. (Grk-the ninth hour), when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

[250] **23:45** txt τοῦ ἡλίου ἐκλιπόντος 𝔓75* א C*vid L 070 syrh,mg (syrh σκοτισθέντος) Origengr,lat mssacc. to Orig SBL TH NA29 {B} ‖ τοῦ ἡλίου ἐκλείποντος 𝔓75c B copbo Origen ‖ ἐσκοτίσθη ὁ ἥλιος ita,b,e arm geo Diatessaron ‖ καὶ ἐσκοτίσθη ὁ ἥλιος (A ἐσκορτίσθη) C3 (D itd ἐσκοτίσθη δὲ) E Q R W itaur,f,ff2,l,q vg syrc,s,p,pal eth Marcionacc. To Epiphaniusvid Origenlat mssacc. to Orig TR RP ‖ τοῦ ἡλίου ἐκλιπόντος καὶ ἐσκοτίσθη ὁ ἥλιος C2vid (UBS5) ‖ *omit* C2 (NA29) ‖ *lac* 𝔓45 N P T. The phrase with ἐκλείπω could be translated, "from an eclipse of the sun." The Classical Greek writers Thucidides, Herodotus and Aristophanes used this word, when referring to the sun or moon, as meaning "suffer eclipse." But the event in this passage, Jesus' crucifixion, took place during Passover, which was always during a full moon, so an eclipse of the sun by the moon was not possible. Neither are there any astronomical records of the moon eclipsing the sun during that time. So the only rendering that is truly incorrect, would be "eclipse." To most people, an eclipse of the sun would mean that the sun was eclipsed by the moon. I imagine it is theoretically possible for some other kind of heavenly body to have eclipsed the sun, but I know of no astronomical records of such. Regardless, the rendering "eclipse" is just too misleading, since that word almost always means eclipse by the moon. The Majority text reads "καὶ ἐσκοτίσθη ὁ ἥλιος, "and the sun was darkened." But this textual variance need not make any difference, since the lexical authorites say that, in the passive voice, in which both ἐκλείπω and σκοτίζω are, either one of them can mean "was obscured."

[251] **23:46** This is as Jewish as King David who said it first, see Psalm 31:5 (6) in the Hebrew https://mechon-mamre.org/p/pt/pt2631.htm בְּיָדְךָ, אַפְקִיד רוּחִי

[252] **23:49** Tatian's Diatessaron: "the wives of those who had followed with him." In Syriac the difference between "women" and "wives" was the letter *dalath*. With it meant "wives."

[253] **24:1** txt αρωματα 𝔓75 א B C* L lat copbopt syrpalms SBL TH NA29 {\} ‖ αρωματα και τινες συν αυταις. *p*) ελογινζοντο δε εν εαυταις· τις αρα αποκυλισει ημιν τον λιθον 070 ‖ και τινες συν αυταις. *p*) ελογινζοντο δε εν εαυταις· τις αρα αποκυλισει τον λιθον D copsa ‖ αρωματα και τινες συν αυταις A E W 𝔐 itf,q,r1 (syr copbopt Eus) TR RP ‖ *lac* 𝔓45 N P Q T.

Jesus Appears to the Women

3And when they went inside, they did not find the body of the Lord Jesus. 4And it happened that as they stood hesitating about this, behold, two men appeared to them, in gleaming robes.

5And when terror came over them, such that they had bowed their faces down to the ground, the *men* said to them, "Why are you looking for the living among the dead? 6He is not here, but is risen! Recall how he spoke to you while still in Galilee, 7saying that the Son of Man must be transferred into the hands of sinful mortals, and be crucified, and on the third day rise again."

8And they did recall his statements. 9And when they returned from the tomb, they related all these things to the Eleven and to all the rest.

10Now it was the Magdalene Mary, and Joanna, and Mary *the mother* of James, and the others with them who were telling these things to the apostles; 11and these statements appeared to them as nonsense, and they did not believe them.

12But Peter got up and ran to the tomb, and after stooping down, he sees only the linen bandages. And he went away, wondering to himself what had happened.

On the Road to Emmaus

13And behold, that same day, two of them were on their way to a village named Emmaus, which was seven miles[254] from Jerusalem. 14And these two were conversing with each other about the outcome of all these things.

15And it came about, that they are in conversation, and Jesus himself has come up, walking along with them. 16Their eyes, however, were being restrained, so as not to recognize him.

17And he said to them, "What is this discussion you are having with each other as you walk along?" And they came to a stop,[255] looking dismal.

18And in response, the one named Cleopas said to him, "Are you just visiting Jerusalem,[256] and unaware of the things happening in it during these days?"

19And he said to them, "What things?"

And they said to him, "The things concerning Jesus the Nazarene, who was a prophet powerful in deed and in word, in the eyes of both God and all the people; 20how the chief priests and our rulers handed him over for the sentence of death, and how they crucified him. 21And here we had been hoping he was the one who was going to redeem Israel. And what is more, he is already spending his third day *in the grave* since when these things took place.[257]

22"And not only that, now some of our women have confounded us. They were at the tomb early this morning, 23and not finding his body, they came back, claiming also to have seen a vision of angels, which were maintaining that he was alive. 24So some of our number went to the tomb, and found it just as the women had said; but him they did not see."

25And he said to them, "O you thick headed, and slow of heart to believe on all the things the prophets have spoken! 26Were not these things required for the Christ to suffer in order to go on into his glory?" 27And beginning with Moses, and through all the prophets, he interpreted for them the things in all the writings that were about himself.

28And they came near to the village to which they were going, and he pretended to go on farther. 29And they urged him insistently, saying, "Lodge with us, because it is near evening, and the daylight is almost gone." And he went inside, to lodge with them.

30And it came about that as he reclined with them, he took bread, gave thanks and broke it, and was distributing it to them. 31Then their eyes were opened, and they recognized him. And he disappeared from them.

32And they said to each other, "Weren't our hearts burning within us as he talked to us on the road, as he explained the scriptures to us?" 33And after rising up that very hour, they returned to Jerusalem, and found the Eleven and those with them all gathered together, 34who were saying that the Lord really was risen, and had appeared to Simon. 35And then the former were recounting the events on the road, and how he was made known to them in the breaking of the bread.

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[254] **24:13** Greek: sixty stadia, or about 11 kilometers.

[255] **24:17** txt και εσταθησαν 𝔓75 א A* B (L εστησαν) 070 079 it^{e} syr^{pal} cop^{sa} SBL TH NA29 {B} ‖ και εστε A^{c} E N P W 𝔐 vg it$^{a,aur,b,f,ff^{2},l,r^{1}}$ syr$^{(s,c),p,h}$ TR RP ‖ *omit* D it^{d} eth Cyr ‖ *lac* 𝔓45 C Q T. The Robinson-Pierpont punctuates this differently as well. Whereas the NA29 text has a question mark after περιπατοῦντες, the RP has a comma. The NA text reads " 'What is this discussion you are having with each other as you walk along?' And they came to a stop, looking dismal." The RP text reads, "What is this discussion you are having with each other as you are walking along and looking dismal?"

[256] **24:18** Or possibly, "Are you the only one living near Jerusalem who is unaware of the things happening..." But this is less likely, because in the Greek, the word for "living," παροικέω, is in the present indicative, not a participle, neither a noun. It seems to be a transitive verb expcting an object. Such as “visiting Jerusalem,” or “living IN Jerusalem.” And the phrase "who is not aware" would be a stretch. Moreover, the Greek does not say "in Jerusalem," but rather just "Jerusalem." The word παροικέω generally meant "living as a stranger, a pilgrim, living as a visitor," and only rarely meant just "live or inhabit next to" without the connotation of being an alien or stranger.

[257] **24:21** DeBrunner says in §129 that rather than the impersonal "it is the third day," that this phrase τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο means "he is already spending the third day" [in the tomb]. Bauer agrees with this as well. The Greek does not supply a subject here, but some third person singular subject is implied, and the verb ἄγω in phrases about time, means "spend."

Jesus Appears to the Apostles

36And while they were speaking these things, he stood in the midst of them, and he is saying to them, "Peace be with you."
37But alarmed they were, and terrified, thinking they were seeing a ghost. 38And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts? 39Behold my hands and my feet, that I am me. Touch me, and know, because a ghost does not have flesh and bones as you see me having." 40And when he had said this, he showed them his hands and his feet.
41But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?" 42So they handed him a piece of broiled fish.[258] 43And he took it, and ate it in front of them.

The Ascension

44And he said to them, "These are the words which I spoke to you while I was still with you, how all the things written about me in the law of Moses and the prophets and the psalms must be fulfilled." 45Then at that time he opened their minds to understand the scriptures.
46And he said to them, "This is what is written: the Christ was to suffer, and to rise from the dead the third day, 47and that repentance and forgiveness[259] of sins is to be preached in his name to all the nations, beginning from Jerusalem. 48You are witnesses of these things. 49And I am sending my Father's promise down upon you. So you are to stay put in the city until such time you are endued with power from on high."
50Then he led them outside, as far as Bethany. And after lifting up his hands, he blessed them. 51And it came about that as he was blessing them, he parted from them, and was taken up into heaven.
52And they, after worshiping him, returned back to Jerusalem with great rejoicing. 53And throughout those days they were continually at the temple, praising God.[260]

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[258] **24:42** txt μερος 𝔓75 א A B D L W it^{d,e} syr^{s} cop$^{sa,bo^{pt}}$ Clem Or^{vid} Cyr½ Ps-Ath Aug¼ Diatess-Arab½ SBL TH NA29 {B} ‖ μερος και κηριον it^{a} Jerome Diatess-Arab½ ‖ μερος και απο μελισσιου κηριου E^{c} N 𝔐 it^{b,q} syr^{c,p,pal,h} with* cop$^{bo^{pt}}$ Justin^{dub} Amphil Tert Cyr½ Epiph Jer TR RP ‖ μερος και απο μελισσιου κηριον E* it$^{aur,t,ff^{2},l,r^{1}}$ vg arm geo Cyril-Jerusalem Proclus; Aug¾ Varimadum ‖ *lac* 𝔓45 C P Q T

[259] **24:47** txt και αφεσιν "and forgiveness" A C D L N W 𝔐 latt syr^{s,h,pal} Cyp TR RP SBL TH♦ ‖ εις αφεσιν "for forgiveness" 𝔓75 א B syr^{p} cop TH♦ NA29 {C} ‖ *lac* 𝔓45 E P Q T. It seems that copyists might have unconsciously erroneously written εις αφεσιν because they were so familiar with that phrase from Matt 26:28, Mark 1:4, and Luke 3:3.

[260] **24:53** txt θεον 𝔓75 א C* D L W it$^{a,aur,b,d,e,ff^{2},(q)}$ vg^{mss} syr^{s,pal} cop arm ethTH geo SBL TH NA29 {A} ‖ θεον αμην A B C^{2} 𝔐 it$^{tf,l,r^{1}}$ vg syr^{p,h} eth^{pp} TR RP ‖ *lac* 𝔓45 E P Q T

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GEORGIAN			
geo		V	
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eth		VI	

ENDNOTES

Endnote #1 – Genealogies conflict?

Matthew's and Luke's genealogies appear to give conflicting genealogies of Joseph the husband of mary.
Matthew 1:1-17; Luke 3:28-38

MATTHEW	**LUKE**
Abraham	Abraham

Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Aram	Aram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David
Solomon	Nathan
Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amos/Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melki
Zadok	Neri
Achim	Shealtiel
Eliud	Zerubbabel
Eleazar	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech
Jesus	Semein
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat
	Heli
	Joseph
	Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet, formerly on carm.org:

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

F**irst**, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

Second, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

Third, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

Finally, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

Endnote #2

Did Jesus send out seventy, or seventy-two? (ἑβδομήκοντα or ἑβδομήκοντα δύο?)

Luke 10:1, 17; Diatessaron 18:10, 15

There are witnesses both ample and ancient ($\mathfrak{P}^{45}$ now is known to support 70 in 10:17) to both readings, though somewhat favoring "seventy-two." Both the Nestle-Aland 29th Edition and the UBS 6th Edition of the Greek text put the δύο, the "two," in square brackets, and the UBS6 editorial committee gives it a {D} rating of certainty. This means that they decided on "72," but had difficulty in deciding to do so, and therefore placed the δύο in brackets to indicate the very great degree of doubt that it has a right to be there.

Since the manuscript consideration is almost a stand-off, interpreters then discuss what stronger or more likely numerological symbolism there is for one reading over the other. Discussion invariably leads to Genesis chapter 11, where God broke up the single world language into many nations. There, one can count seventy nations in the Hebrew text. Yet, in the Septuagint, the Greek translation of the Hebrew scriptures made by Jewish translators in Egypt before the time of Christ, one can count seventy-two nations. If it were only Alexandrian witnesses which read "72" in Luke 10:1, an argument might be made that they were overly influenced by the Septuagint, which was also produced in Alexandria. But this is not the case, since the chief representatives of both the Alexandrian, as well as the Western groups of Greek manuscripts, read "72," along with most of the Old Latin and the Sinaitic Syriac. And on the other hand, Codex Sinaiticus, one of the primary Alexandrian manuscripts, reads "70."

The implication some interpreters see, is that by appointing 70, Jesus drew on the Jewish tradition of there being 70 nations in the world, to show that his message was intended for everyone in the whole world. And that that was intended to be in contrast to when he sent the Twelve out earlier, and forbade them to go into any Samaritan village; whereas here in the case of the 70 / 72, there is no such prohibition. Paul says, "the gospel is to the Jew first, and also to the Gentile." (Romans 1:16) The Lord himself said in John 10:16, "Other sheep I also have, which are not of this fold; those also I am to bring, and my voice they will hear, and the result will be one flock, one shepherd."

Regarding the above-mentioned decision by the Editorial Committee of the United Bible Societies' Greek New Testament to include the "-two" in square brackets, one of the members of the committee disagreed with that decision, for he regarded "72" as undoubtedly the original reading. That member was the late Kurt Aland. His written dissent, as published in the book, *A Textual Commentary on the Greek New Testament*, Metzger, Bruce M., on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975), is worthy of being printed below, as follows.

> The concept of "70" is an established entity in the Septuagint and in Christian tradition. The number of examples of "70" in the Old Testament is overwhelming: there are always 70 souls in the house of Jacob, 70 elders, sons, priests, and 70 years that are mentioned in chronological references to important events. The number 72 appears only once, where, amid many other numbers, 72 cattle are set aside for a sacrificial offering (Num 31:38). If 72 occurs in the Letter of Aristeas (as the number of translators of the Septuagint) as well as in III Enoch, these sporadic instances are not to be compared in significance with the tradition involving 70.
>
> Consequently it is astonishing that the reading ἑβδομήκοντα ⸀δύο appears at all in [Luke] 10:1 and 17, and that it has such strong support. A reading that in the Gospels has in its support 𝔓^{75} B D, the Old Syriac, the Old Latin, etc., etc., is ordinarily regarded at once as the original reading. If in addition the opposing reading lies under the suspicion of ecclesiastical "normalizing," the testimony becomes irrefutable. The opposing witnesses represent entirely an ecclesiastical normalizing. That they are in the majority is altogether understandable; if they are ancient, this only proves how early the normalizing process began to operate. For these reasons ἑβδομήκοντα ⸀δύο should be printed without square brackets. K.A.

In other words, why would some copyists change the number away from the symbolically significant "seventy" to a symbolically insignificant "seventy-two"? It is more likely that the copyists who did the changing of the originals were the ones who changed it to "seventy" in order to make it line up with the strong tradition of 70 in the Bible and Jewish tradition. (This latter is part of what Kurt Aland calls "normalizing." There are many instances in the Greek New Testament where the original reading is very obscure, or is poor grammar, or is a very unpopular teaching. Later copyists tended to smooth over these passages, or "normalize" them.)

There may be no symbolism at all involved in the number "seventy-two." Unless there is significance that it is divisible by twelve. Six times.

Well then, since the messengers were sent out two by two, let's examine how each number is divisible by two. If Jesus sent out seventy, that means there were 35 pairs of them. If Jesus sent out seventy-two, that means there were 36 pairs of them.

There may be no symbolism at all in what number of emissaries Jesus sent out. Yes, it is possible that he did intend some symbolism. But we should beware lest we change original holy writ just because we want a symbolism in it. It is possible Jesus did not intend any symbolism.

Here is a breakdown of some English translations I have checked. Those reading "70" are: Tyndale, KJV, NKJV, ASV, RSV, NRSV, NASB, AMP, CBW, CJB, ISV, HCSB, WEB, GW, EMTV, Phillips, Recovery, Darby, Weymouth. Those reading "72" are: CSB, DRP, DRB, GNB, JB, NIV, TNIV, REB, NLT, NCV, CEV, NET, ESV, MOUNCE, EHV; and the NAB reads "seventy[-two], and says "seventy-two" in the section heading. Note that the HCSB which read 70 has changed to 72 in the CSB.

Endnote #3

Luke 22:43-44

43 And an angel from heaven appeared to him, strengthening him. 44 And being in agony, he was praying more earnestly; and his sweat became like drops of blood falling down onto the ground.

Omit vv 43,44: 𝔓^{69,} 𝔓^{75} א^{2a} A B N R T W 0211 124 158 179 579 713 788 1071* *Lect*½ it^{f} syr^{s} cop$^{sa,bo^{mss}}$ arm geo some Greek mss$^{acc.\ to\ Anastasius\text{-}Sinaita}$; Greek and Latin mss$^{acc\ to\ Hilary}$ Ambrose Jerome (Recent research by Thomas Wayment* has made the omission in 𝔓^{69} certain.)

Transpose Lk 22:43-44 after Mt. 26:39 ƒ^{13}

Transpose Lk 22:43-45a (*add* καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς) *after Mt. 26:39 Lect*½

Include with minor variants: ℵ*,2b D E F G H K L M Q X Γ Δ* Θ Λ Π* Ψ 0171 0223 ƒ1 13c 28 157 180 205 346 565 597 700 828½ 892* 1006 1009 1010 1071c 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 𝔐 ℓ184½ ita,aur,b,c,d,e,ff2,i,l,q,r1 vg syrc,p,h,pal copbopt eth slav Diatessaronarm Justin Irenaeusgr Hippolytusacc. to Theodoret Origendub Ps-Dionysius Ariusacc. to Epiphanius Eusebian Canons Didymusdub Epiphanius Chrysostom Theodore Nestorius Theodoret all versions and most Greek mssacc. to Anastasius-Sinaita John-Damascus; Hil,ary Greek and Latin mssacc. to Jerome Augustine Quodvultdeus. The uncial 0171 is defective here, but indicates probable presence of the words.

Include with asterisks or obeli: Δ* Πc 892c mg 1079 1195 1216 copbomss

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975

> "The absence of these verses in such ancient and widely diversified witnesses as 𝔓(69vid),75 ℵ A B T W syrs copsa,bo armmss geo Marcion Clement Origen *al*, as well as their being marked with asterisks or obeli (signifying spuriousness) in other witnesses (Δ* Πc 892c mg 1079 1195 1216 copbomss) and their transferral to Matthew's gospel (after 26:39) by family 13 and several lectionaries (the latter also transfer ver. 45a), strongly suggests that they are no part of the original text of Luke. Their presence in many manuscripts, some ancient, as well as their citation by Justin, Irenaeus, Hippolytus, Eusebius and many other Fathers, is proof of the antiquity of the account. On grounds of transcriptional probability it is less likely that the verses were deleted in several different areas of the church by those who felt that the account of Jesus overwhelmed with human weakness was incompatible with his sharing the divine omnipotence of the Father, than that they were added from an early source, oral or written, of extra-canonical traditions concerning the life and passion of Jesus. Nevertheless, while acknowledging that the passage is a later addition to the text, in view of its evident antiquity and its importance in the textual tradition, a majority of the Committee decided to retain the words in the text but to enclose them within double square brackets.

In the 6th edition of their Greek New Testament, the absence of these verses is given a B rating of certainty.

*Thomas A. Wayment, "A New transcription of P.Oxy 2383 (𝔓69"); NovT 50 (2008) 351-57

Endnote #4

Is the saying, "Father, forgive them, for they do not know what they are doing," original scripture?

Luke 23:34

The saying attributed to Jesus while on the cross, "Father, forgive them, for they do not know what they are doing" is not found in most of the earliest (pre-5th century) Greek manuscripts. Neither is it found in the earliest translations of Luke's gospel into other languages.

Omit: 𝔓66, 75 ℵ2a B D* W Θ 070 0241 31* 38 435 579 597* 1241 1808* 2622L 2633 ita,bc,d syrs copsa,bomss

Include with minor variants: ℵ*,2b (A *omit* "Father") C D3 (E with *) F G H (K ειπεν for ἔλεγεν) L M N Q U X Γ Δ Λ Π Ψ 063 0211 0250= ℓ1561 *f*1 (*f*13) 2 28 33 131 157 158 180 205 565 597c 700 713 828 892 1006 (1009 ποιῶσιν) 1010 1071 1079 (1195 ἅ for τί) 1216 (1230 1253 Ιησοῦς ἐσταυρωμένος ἔλεγεν) 1242 1243 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 𝔐 *Lect* itaur,b,c,e,ff2,l,r1 vg syrc,p,h,pal copbopt arm eth geo slav Diatess Irenaeuslat Clement Origen Eusebius Chrystostom Cyr

Here is what the Editorial Committee of the United Bible Societies' Greek New Testament says about the passage in "A Textual Commentary on the Greek New Testament, corrected edition, 1975

> "The absence of these words from such early and diverse witnesses as 𝔓75 B D* W Θ ita,d syrs copsa,bomss is most impressive and can scarcely be explained as a deliberate excision by copyists who, considering the fall of Jerusalem to be proof that God had not forgiven the Jews, could not allow it to appear that the prayer of Jesus had remained unanswered. At the same time, the logion, though probably not a part of the original Gospel of Luke, bears self-evident tokens of its dominical origin, and was retained, within double square brackets, in its traditional place where it had been incorporated by unknown copyists relatively early in the transmission of the Third Gospel."

When I pondered what reasons could have possibly prompted copyists to add this passage to the gospel, it occurred to me that elements in the early church might not have wanted the Lord himself to be outshined by Stephen. For Stephen in Acts 7:60 said something similar. Yet Jesus himself predicted in John 14:12, "The person who believes in me, truly, truly I say to you, the works that I do, that one also shall do, and even greater than these *shall do*, because I am going to the Father." (DRP) On the other hand, Stephen may have done what he did because he was following Christ's known example.

Endnote #5

The Linear Kind of Action in the Gospel of Luke

The primary semantic content of a New Testament Greek verb, other than its lexical definition, was its "kind of action." Of these, there were three primary categories: the punctiliar aspect, the linear aspect, and the combined aspect. See Sections 318 through 356, in the book entitled, "A Greek Grammar of the New Testament and Other Early Christian Literature," by Blass and DeBrunner, and translated and edited by Funk, the University of Chicago Press, Chicago and London (1961).

Luke used the linear aspect much more discriminatingly than did Mark for example. Because of this, we should pay that much more attention to the linear aspect in Luke, and in fact, this makes all the difference for a proper understanding of several passages, some of which are shown and discussed below.

Luke 1:34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
34And Mary said to the angel, "How will this happen, since I am not knowing a man?"

Mary asks how she could have a baby nine months from then, since she was not having sex with a man at the time, nor in the near future.

Luke 5:33
Οἱ δὲ εἶπαν πρὸς αὐτόν· Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.
33They then said to him, "The disciples of John are often fasting and making prayers, and likewise those of the Pharisees, but yours go on eating and drinking."

Luke 6:46 Τί δέ με καλεῖτε· Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;
46"And why do you keep calling me 'Lord, Lord,' and yet not do the things which I say?

Luke 11:9
Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
9So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.
Luke 11:10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
10For everyone who keeps asking, receives; and the person who keeps seeking, finds; and to the one who keeps on knocking, it will be opened.

The moral of that story is the virtue of brash persistence.

Luke 16:21
καὶ ἐπιθυμῶν χορτασθῆναι ⸀ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ⸀ἐπέλειχον τὰ ἕλκη αὐτοῦ.
21and he kept longing in vain to eat the scraps dropping from the table of that rich man. But even the dogs would come and lick his sores.

In this passage, the contrast Jesus is making between the rich man and the dogs, would be lost, unless our translations show the linear aspect. The point is that the beggar kept on longing to eat what was falling from the rich man's table, but never did. His longing never ceased, or ended. The imperfect was not named that for no reason; imperfect means ongoing, uncompleted action in the past. In contrast, the dogs would at least come and lick his sores.

Luke 18:3
χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
3But there was a widow in that city, and she kept on coming to him, saying, 'Give me redress from my adversary.'

The linear aspect, the continuousness of the widow's coming, is the whole moral of the story. There are not Greek words in the Greek text specifically meaning "kept on" coming. That "kept on" aspect is indicated by the markers affixed to the verb stem, that is, the inflection.

Luke 18:7
ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων ⸀αὐτῷ ἡμέρας καὶ νυκτός, καὶ ⸀μακροθυμεῖ ἐπ᾽ αὐτοῖς;
7So God, would he not bring about the avenging of his elect, who keep crying out to him day and night? And is he slow to respond to them?

Again, as in the previous example, the moral of the parable of the persistent widow, is to come "continually" and "persistently" and "habitually" with the same request, until you get it.

Luke 22:2
καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.
2and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

This is the passage most dependent on the linear aspect. The passage does not make much sense without it. First, observe how various translations have rendered it. I have put them in groups according to how they rendered the Greek causal coordinating conjunction γαρ.

KJV And the chief priests and scribes sought how they might kill him; **for** they feared the people.
ASV And the chief priests and the scribes sought how they might put him to death; **for** they feared the people.
Darby and the chief priests and the scribes sought how they might kill him; **for** they feared the people.
YLT and the chief priests and the scribes were seeking how they may take him up, **for** they were afraid of the people.
WEB The chief priests and the scribes sought how they might put him to death, **for** they feared the people.
CBW So the high priests and the scribes continued to seek how they might put Him to death, **for** they were afraid of the people.
PhillipsNow as the feast of unleavened bread, called the Passover, was approaching, fear of the people **made** the chief priests and scribes try desperately to find a way of getting rid of Jesus..
NASB and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
JB and the chief priests and the scribes were looking for some way of doing away with him, **because** they mistrusted the people.
RSV And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
NKJV And the chief priests and the scribes sought how they might kill Him, **for** they feared the people.
NIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
TNIV and the chief priests and the teachers of the law were looking for some way to get rid of Jesus, **for** they were afraid of the people.
Recov. And the chief priests and the scribes were seeking a way to do away with Him, **for** they feared the people.
NAB and the chief priests and the scribes were seeking a way to put him to death, **for** they were afraid of the people.
REB and the chief priests and the scribes were trying to devise some means of doing away with him; **for** they were afraid of the people.
NRSV The chief priests and the scribes were looking for a way to put Jesus to death, **for** they were afraid of the people.
JNT and the head cohanim and the Torah-teachers began trying to find some way to get rid of Yeshua, **because** they were afraid of the people.
NCV The leading priests and teachers of the law were trying to find a way to kill Jesus, **because** they were afraid of the people.
CEV The chief priests and the teachers of the law of Moses were looking for a way to get rid of Jesus, **because** they were afraid of what the people might do.
ISV So the high priests and the scribes were looking for a way to put him to death, **for** they were afraid of the crowd.
NET The chief priests and the experts in the law were trying to find some way to put Jesus to death; **for** they were afraid of the people.
ESV And the chief priests and the scribes were seeking how to put him to death; **for** they feared the people.
HCSB The chief priests and the scribes were looking for a way to put Him to death, **because** they were afraid of the people.

Tyndl and the high Priests and Scribes sought how to kill him, **but** they feared the people.
Wey and the High Priests and the Scribes were contriving how to destroy Him. **But** they feared the people.
Mess The high priests and religion scholars were looking for a way to do away with Jesus **but**, fearful of the people, they were also looking for a way to cover their tracks.
BBE And the chief priests and the scribes were looking for a chance to put him to death, **but** they went in fear of the people.
NLT The leading priests and teachers of religious law were actively plotting Jesus' murder. **But** they wanted to kill him without starting a riot, a possibility they greatly feared.
GW The chief priests and the scribes were looking for some way to kill Jesus. **However**, they were afraid of the people.

I have found no grammatical or lexical authority for a purely adversative meaning of γαρ. The closest thing to an adversative use is said to be one passage in Matthew where γαρ is used in combination with other conjunctions; but here in this Luke passage it is used by itself. The Matthew passage:

Matt 15:27
ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
[27]But she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

But if there is any adversative meaning here at all, it would be contained in the conjunction και, not in γαρ.

Perhaps The Message and the New Living Translation see an ellipsis implied in the Luke passage. Perhaps that is why they supply so many English words that are not indicated in the Greek. I don't see an ellipsis.

I note that none of the above translations except the BBE conveys the imperfect aspect of the Greek verb for "fearing," that is, the leaders were still fearing the people; their fear was "imperfect," that is, ongoing.

Tynd. = William Tyndale, 1527, public domain
Douay = The Douay-Rheims, by Martin, Allen and Bristow, New Testament published in 1582; Roman Catholic, public domain
RSV = Revised Standard Version, 1946, 1971 Edition, Copyright © 1971, Division of Christian Education of the National Council of the Churches of Christ in the United States of America
ESV - English Standard Version, Copyright © 2001 by Crossway Bibles, a division of Good News Publishers, Wheaton, Illinois. All rights reserved. http://www.gnpcb.org/home/esv/ ;
http://www.amazon.com/exec/obidos/ASIN/1581343167/ref=pd_ecc_rvi_1/104-8504291-2345559
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NIV = New International Version, 1973, Copyright © 1984 by the International Bible Society, Colorado Springs, Colorado, and Zondervan Publishing House, Grand Rapids, Michigan, and Hodder Headline, Plc., Sevenoaks, Kent, England. All rights reserved.
TNIV = Today's New International Version, Copyright © by the International Bible Society, Colorado Springs, Colorado. http://www.tniv.info/
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NCV = New Century Version, 1987, Copyright © 1991 by Word Publishing, Nashville, Tennessee
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JNT = Jewish New Testament, Copyright © 1989 by David H. Stern, All rights reserved. Published by Jewish New Testament Publications, Jerusalem, Israel
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GW = God's Word, 1995, GOD'S WORD is a copyrighted work of God's Word to the Nations. Quotations are used by permission. Copyright © 1995 by God's Word to the Nations. All rights reserved.

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